
YEAR BOOK

VOL. XXI

Central Conference of American Rabbis

ST. PAUL AND MINNEAPOLIS, MINN.



1911



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YEAR BOOK
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS

VOLUME XXI

EDITED BY
EPHRAIM FRISCH, JULIAN MORGENSTERN,
MAX. HELLER AND DAVID MARX
YEAR BOOK EDITORIAL COMMITTEE

1911



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CONTAINING THE
PROCEEDINGS OF THE CONVENTION

HELD IN
ST. PAUL AND MINNEAPOLIS, MINN.

JUNE 30 TO JULY 6, 1911.

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OFFICERS

FOR THE YEAR 1910-1911.

HONORARY PRESIDENT,

KAUFMAN KOHLER, Cincinnati, O.

PRESIDENT,

MAX. HELLER, New Orleans, La.

VICE-PRESIDENT,

SAMUEL SCHULMAN, New York City.

TREASURER,

MOSES J. GRIES, Cleveland, O.

RECORDING SECRETARY,

JULIAN MORGENSTERN, Cincinnati, O.

CORRESPONDING SECRETARY,

EPHRAIM FRISCH, Pine Bluff, Ark.

EXECUTIVE COMMITTEE.

I. AARON	Buffalo, N. Y.
W. FINESHRIBER	Davenport, Ia.
L. M. FRANKLIN	Detroit, Mich.
M. H. HARRIS	New York, N. Y.
D. LEFKOWITZ	Dayton, O.
D. MARX	Atlanta, Ga.
D. PHILIPSON	Cincinnati, O.
I. L. RYPINS	St. Paul, Minn.
J. STOLZ	Chicago, Ill.
L. WITT	Little Rock, Ark.

STANDING COMMITTEES, 1910-1911.

Publication.

A. Guttmacher,	S. Foster,	S. H. Goldenson.
M. H. Harris,		J. Silverman.

Relief Fund.

J. Stolz,	C. S. Levi,	I. L. Rypins,
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Sermonic Literature.

S. Hirschberg,	J. H. Kaplan,	A. Brill,
H. Levi,	J. Friedlander,	J. Nieto,
	W. Willner.	

Ministers' Handbook.

M. H. Harris,	H. G. Enelow,	M. M. Feuerlicht,
L. J. Rothstein,		M. Samfield.

Contemporaneous History.

G. Deutsch,	M. N. A. Cohen,	I. Lewinthal.
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Elaboration of a Systematic Jewish Theology.

S. Schulman,	J. Krauskopf,	M. Landsberg,
A. Cronbach,	M. Friedlander,	K. Kohler,
M. Lefkowitz,	D. Neumark,	M. Raisin,
	W. Rosenau.	

Social and Religious Union.

H. Weiss,	E. W. Leipziger,	A. Rhine,
	J. Rappaport.	

Lyceum Bureau.

L. M. Franklin,	S. L. Kory,	S. G. Bottigheimer,
I. Aaron,		E. Mannheimer.

Church and State.

W. S. Friedman,	J. Krauskopf,	M. A. Meyer,
A. Simon,	N. Gordon,	D. Lefkowitz,
M. Newfield,		J. B. Wise.

Religious Work in Universities.

E. N. Calisch,	H. Englander,	G. Fox,
F. Cohn,	B. Elzas,	A. Hirschberg,
S. Koch,		I. Warsaw.

Personal Prayers.

H. Berkowitz,	H. Fisher,	I. Landman,
E. Mayer,	C. A. Rubenstein,	M. Salzman.

Religious Education.

M. J. Gries,	H. G. Enelow,	M. H. Harris,
J. S. Kornfeld,	J. S. Raisin,	J. L. Levy,
H. Berkowitz,	W. H. Fineshriber,	L. Grossman,
N. Krass,	J. Krauskopf,	J. H. Landau,
A. Simon,	G. Solomon,	J. Stolz.

Curators of Archives.

J. Morgenstern,	J. Mielziner.
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Investments.

I. E. Marcuson,	M. J. Gries,	J. H. Meyer.
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Responsa.

G. Deutsch,	K. Kohler.
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Defectives, Dependents, Delinquents.

J. S. Kornfeld,	D. Blaustein,	S. C. Lowenstein,
S. Peiser,		A. Simon.

Civil and Religious Marriage Laws.

E. Frisch,	J. Blau,	S. Deinard,
H. Barnstein,	M. Reichler,	A. Weinstein,
	M. Lovitch.	

Editing Year Book.

D. Marx,	J. Morgenstern,	M. Heller.
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Synagogal Music.

H. H. Mayer,	B. C. Ehrenreich,	M. Lovitch,
M. H. Harris,	H. Ettelson,	D. Marx,
F. de Sola Mendes,	J. Singer,	N. Stern.

Tracts.

M. Heller,	L. M. Franklin,	D. Philipson,
J. Stolz,		L. Wolsey.

Finance.

E. Frisch,	D. Marx,	J. Morgenstern.
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Summer Services.

G. Zepin,	W. H. Fineshriber,	S. R. Cohen,
C. J. Freund,	T. Schanfarber,	S. Hecht.

Pulpit Bureau.

H. Cohen,	M. Bergman,	E. N. Calisch,
H. Englander,	M. Friedlander,	W. S. Friedman,
M. H. Harris,	J. Rauch,	G. Zepin.

Conversion Formula.

D. Philipson,	H. G. Enelow,	L. M. Franklin,
K. Kohler,		D. Neumark.

Revision of Prayer Book.

J. Stolz,	I. S. Moses,	M. H. Harris.
M. Heller,	A. Guttmacher,	K. Kohler,
T. Schanfarber,		J. Silverman.

Board of Arbitration.

J. Stolz,	G. B. Levi,	T. Schanfarber.
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Soliciting Funds.

J. Morgenstern,	M. J. Gries,	A. Guttmacher,
M. Heller,	E. Frisch,	D. Philipson,
	J. Stolz.	

Bible Fund.

D. Philipson,	L. Harrison,	S. Hecht,
W. H. Greenburg,	A. G. Moses,	M. Zielonka.

Week-Day Service.

H. G. Enelow,	Leo M. Franklin,	M. J. Gries.
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Synagog and Labor.

S. Foster,	D. Blaustein,	S. N. Deinard,
A. Cronbach,	E. Mayer,	L. Mannheimer.

Text-Book Commission.

M. J. Gries,	D. Philipson,	A. Simon,
F. de Sola Mendes,	L. M. Franklin,	L. Grossman,
E. N. Calisch,	G. Zepin,	M. Harris,
J. S. Kornfeld,	J. Stolz,	W. H. Fineshriber,
H. Berkowitz,	H. G. Enelow,	J. Krauskopf,
N. Krass,	J. S. Raisin,	G. Solomon,
J. L. Levy,	J. H. Landau.	

Co-operation in Cases of Emergency.

M. Heller,	S. Schulman,	M. J. Gries,
J. Krauskopf,		D. Philipson.

CONSTITUTION AND BY-LAWS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS*

ARTICLE I.—NAME.

This organization shall be known as the Central Conference of American Rabbis.

ARTICLE II.—OBJECT.

The object of this organization shall be, to foster a feeling of association and brotherhood among the Rabbis and other Jewish scholars of America, to advance the cause of Jewish learning, to encourage all efforts toward the propagation of the teachings of Judaism, and to make provision for such worthy colleagues, as owing to advanced age or other cause, are prevented from following their calling.

ARTICLE III.—MEMBERSHIP.

SECTION 1. Professors of rabbinical seminaries, active and retired rabbis who are graduates of a rabbinical seminary, and ministers, not graduates of a rabbinical seminary, who have been for five years in the ministry and three consecutive years been performing the functions of a rabbi in one and the same congregation shall be eligible to membership. All applications for membership shall be acted upon by the Executive Board.*¹

SEC. 2. Honorary members may be elected by the Conference when unanimously proposed by the Executive Board.

ARTICLE IV.—DUES.

SECTION 1. The annual dues of members shall be five dollars, payable at the beginning of each fiscal year.

SEC. 2. These dues shall entitle the members to a copy of all publications of the Association.

*Adopted at Milwaukee, v. Year Book 1896, p. 71.

¹ Year Book XIX p. 145, XX, p. 111, 151.

SEC. 3. One-half of the annual dues collected shall be paid into a fund called "The Relief Fund of the Conference," to be used at the discretion of the Trustees of this Fund for the assistance of any deserving or properly qualified Rabbi who has been in service in America at least five years, or his family.*

SEC. 4. Any member in arrears for two years' dues, shall be suspended by the Executive Board, and may be reinstated at any future time by the Executive Board upon payment of all arrears. Notification of suspension shall be sent to the suspended member by the Corresponding Secretary.

SEC. 5. In exceptional cases, where it may be deemed proper, the Executive Board may remit some or all the dues of a member.

ARTICLE V.—EXPULSION.

SECTION 1. When any member of this Conference, by public or private conduct, has rendered himself unworthy of membership, the Executive Board shall make thorough investigation of the charges, giving the accused ample opportunity to defend himself, and if the charges are found true, shall expel said member from the Conference.

SEC. 2. No expulsion shall be made unless eight (8) or more members of the Executive Board vote for the same.

SEC. 3. An expelled member shall have the right to appeal from the decision of the Executive Board to the Conference at its regular annual meeting, and the session at which such appeal is heard shall be executive.

ARTICLE VI.—OFFICERS.

SECTION 1. The officers of this Conference shall be a President a Vice-President, Recording Secretary, corresponding Secretary, and Treasurer, who, with the addition of eleven* executive members shall constitute the Executive Board.

SEC. 2. There shall be three Trustees who shall have charge of the moneys in the "Relief Fund of the Conference," and of the distribution of the same.

SEC. 3. These officers shall be elected annually by ballot, and shall hold their offices until their successors have been elected, pro-

*2 Milwaukee Year Book, p. 76.

*1 Year Book XIV, p. 163, XVI p. 69 and XVII p. 79.

vided, however, that no member shall be eligible to the presidency for more than two successive terms.*²

ARTICLE VII.—MEETINGS.

SECTION 1. This Association shall meet annually in general Conference in the month of July, at such time and place as the previous Conference or its Executive Board shall decide.

SEC. 2. Notice of the time and place of each annual meeting shall be mailed to all members, at least four weeks in advance.

ARTICLE VIII.—AMENDMENTS.

SECTION 1. Amendments to this Constitution shall be submitted in writing to be presented before the Convention in one year and acted upon at the next Annual Convention.

SEC. 2. The Executive Board shall give notice of proposed amendments to each member at least four weeks before the annual meeting.

SEC. 3. A two-thirds vote of the members present at an annual meeting shall be necessary to adopt any such proposed amendment.

BY-LAWS

ARTICLE I.—DUTIES OF OFFICERS AND EXECUTIVE BOARD.

SECTION 1. The officers of the Conference shall perform the duties usually incumbent upon such officers. They shall submit annually to the Conference a report in writing, of their official transactions in the past year.

SEC. 2. The Treasurer and Trustees of the Relief Fund shall give bonds in such sums as shall be determined by the Executive Board. No moneys of the Conference shall be paid out by the Treasurer except per vouchers drawn by the Corresponding Secretary and signed by the President.

SEC. 3. It shall be the duty of the Executive Board:

a. To take charge of the affairs of the Conference during adjournment.

*²v. Year Book XII, p. 97 and XIII p. 101.

b. To arrange a specified program for the work of each meeting and to send same to each member of the Conference at least four weeks in advance of the annual meeting.

c. To publish in pamphlet form, and in time for distribution at the annual meeting, a Year Book, containing a full report of the transactions of the preceding convention together with papers read and addresses made or abstracts of the same.

SEC. 4. Notice of meetings of the Executive Board and of the business to be brought up at such meetings, shall be sent to all members of the Board at least two weeks before the meetings take place, and every member of the Board shall have the right to express his opinion and record his vote by correspondence. No important matter shall be decided in the Executive Board except by majority vote of all its members, expressed either in person or in writing. Five members of the Executive Board shall constitute a quorum for the transaction of business.

SEC. 5. Vacancies occurring in the Board after adjournment of the Conference shall be filled by the Board for the unexpired term until the next election.

ARTICLE II.—TEMPORARY COMMITTEES.

SECTION 1.*¹ The President shall at the opening of each convention of the Conference appoint the following temporary committees:

1. Committee on President's Message.
2. Committee on Resolutions.
3. Committee on Nominations.
4. Auditing Committee.

SEC. 3. The Committee on President's Message shall take charge of the same and shall report on any suggestions or recommendation contained therein.

SEC. 3. The Committee on Resolutions shall take charge of all resolutions offered at the convention, unless otherwise ordered, and report upon the same before final adjournment.

SEC. 4.*² The Committee on Nominations shall submit a list of names to be voted on at the concluding session of each conven-

*¹ Year Book XVI, p. 71, Year Book XVII p. 63, Year Book XVIII, 130.

*² Year Book XVI, p. 71, Year Book XVII, p. 64.

tion for all officers specified in Article VI., Section 1, of the Constitution.

SEC. 5. The Auditing Committee shall examine the Treasurer's report and the financial report of all committees handling moneys of and by authority of the Conference, and shall report thereon.

ARTICLE III.—STANDING COMMITTEES.

SECTION 1.*¹ The President shall appoint the following committees and such other standing committees as may be found necessary by the Conference from time to time:

1. Committee on Publication.
2. Committee on Finance.
3. Committee on Investment.
4. Committee on Relations of Church and State.
5. Committee on Contemporaneous History.
6. Curators of Archives.
7. Committee on Religious Schools.
8. Trustees of Ministers' Fund.
9. Committee on Card Index.
10. Committee on Social and Religious Union.
11. Committee on Tracts.
12. Committee on Lyceum Bureau.

SEC. 2.*² The Committee on Publication shall have charge of all publications of the Conference authorized by the Executive Board, excepting the Year Book. It shall make a report to the Executive Board whenever requested to do so.

SEC. 3.*³ The Committee on Finance shall consist of the Corresponding Secretary of the Conference as Chairman and two members of the Executive Committee. To it shall be referred all recommendations of appropriation of money, upon which it shall report to the Conference if in session, otherwise to the Executive Committee. It shall submit to the Conference at its annual convention a complete report of the finances of the Conference. It shall submit to the Executive Committee at its fall meeting a financial report and a budget for the year.

*¹ Year Book XVI, p. 71, Year Book XVII, p. 63, XVIII 130.

*² Year Book XX, p. 147.

*³ Year Book XVIII, p. 129.

SEC. 4.*¹ The Committee on Investments, of which the Treasurer shall be a member, shall invest all funds of the Conference, subject to the instructions of the Executive Committee. It shall present to the Conference at its annual convention a complete report of investments, duly audited.

SEC. 5.*² The Committee on Relations of Church and State shall report on encroachments upon the rights of conscience in our country and shall collect literary material helpful toward the protection and preservation of those rights.

SEC. 6.*³ The Committee on Contemporaneous History shall report to each convention of the Conference on all important matters of Jewish interest which have occurred during the year.

SEC. 7.*⁴ The Curators of the Archives shall, for permanent safe keeping in the appointed place of deposit, take charge of all papers, books and documents of the Conference, to be preserved, and shall prepare for ready reference an index record of the same.

SEC. 8.*⁵ The Committee on Religious Schools shall consider and report on questions submitted to the Conference relating to religious education.

SEC. 9.*⁶ The Committee on Card Index shall gather all data of historic interest from current periodicals and newly published books and record them under proper captions on alphabetically arranged cards which shall be preserved in a place designated by this Conference. This committee shall gradually extend its work to the historical data contained in old periodicals and works of history.

SEC. 10. The Committee on Social and Religious Union shall gather and collate statistics relating to congregational activities outside the pulpit and religious school, devise and recommend ways and means of emphasizing the central character of the congregation in the scheme of Jewish life and suggest measures that shall make for the greater efficiency of the Synagogue.

*¹ Year Book XVI, p. 71; XVII, p. 64, XVIII p. 130.

*² Year Book XVI, p. 71; XVII, 64.

*³ Year Book XVI, p. 71; XVII, p. 64.

*⁴ Year Book XVI, p. 72; XVII, p. 64.

*⁵ Year Book XVI, p. 72; XVII, p. 64.

*⁶ Year Book XVII, p. 64.

ARTICLE IV.—QUORUM.

Twenty-one members shall constitute a quorum at the meetings of the Conference for the transaction of business.

ARTICLE V.—ORDER OF BUSINESS FOR ANNUAL MEETINGS.

1. Roll Call.
2. Secretary's Report of the transactions of the Executive Board, including the full proceedings of its last meeting.
3. Program of business for the daily sessions.
4. Appointment of Standing Committees.
5. Report of President.
6. Reports of other officers.
7. Offering of Resolutions.
8. Reports of Standing Committees.
9. Reports of Special Committees.
10. Reading of Papers.
11. Unfinished Business.
12. New Business.
13. Election of Officers.
14. Sketch of the Minutes of the Conference.

ARTICLE VI.—AMENDMENTS.

These By-Laws may be amended or altered by a two-thirds vote of the members present at any meeting of the Conference.

CENTRAL CONFERENCE OF AMERICAN RABBIS

PROGRAM OF TWENTY-SECOND ANNUAL CONVENTION

ST. PAUL, MINN., JUNE 30—JULY 6, 1911

FRIDAY EVENING, JUNE 30.

Opening Prayer	Rabbi W. S. Friedman
Sabbath Service	Rabbi L. J. Rothstein
Address of Welcome	Rabbi I. L. Rypins
Response and Conference Lecture	Rabbi S. Schulman
Benediction	Rabbi I. Aaron

SATURDAY MORNING, JULY 1.

Opening Prayer	Rabbi F. Cohn
Sabbath Service	Rabbi M. Merritt
Conference Sermon	Rabbi M. J. Gries
Benediction	Rabbi J. Feuerlicht

SUNDAY MORNING, JULY 2.

Prayer	Rabbi D. Marx
Roll Call.	
Message of the President	Rabbi Max. Heller
Reports:	
Corresponding Secretary	Rabbi E. Frisch
Recording Secretary	Rabbi J. Morgenstern
Treasurer	Rabbi M. J. Gries
Solicitation Committee	Rabbi J. Morgenstern
Paper: "Ludwig Philippson, in honor of the Centenary of His Birth,"	Rabbi J. S. Kornfeld
Discussion	Rabbi M. Silber

SUNDAY AFTERNOON.

Reports:

Publication Committee	Rabbi A. Guttmacher
Finance	Rabbi E. Frisch
Investments	Rabbi I. E. Marcuson
Pulpit Bureau	Rabbi H. Cohen
Social and Religious Union	Rabbi H. Weiss
Conversion Certificate	Rabbi D. Philipson

Paper: "The Basis of Membership in the American

Synagogue"	Rabbi Louis Witt
Discussion	Rabbi L. M. Franklin

SUNDAY EVENING.

Round Table:

"The Synagog and Social Service"

Rabbi S. H. Goldenson, Leader.

MONDAY MORNING, JULY 3.

Prayer

Rabbi J. Singer

Reports:

Arbitration Committee	Rabbi J. Stolz
Contemporaneous History	Rabbi G. Deutsch

Memorial Service in Memory of Professor Ephraim Feldman.

Paper:

"Leopold Loew, in Honor of the Centenary of His Birth"

Rabbi Julius Rappaport

MONDAY AFTERNOON.

Reports:

Responsa	Rabbi G. Deutsch
Synagogal Music	Rabbi H. H. Mayer
Lyceum Bureau	Rabbi L. M. Franklin
Systematic Theology	Rabbi S. Schulman

TUESDAY MORNING, JULY 4.

Prayer Rabbi D. Lefkowitz

National Anthem.

Report of Committee on Church and State, Rabbi W. S. Friedman

RELIGIOUS EDUCATION DAY PROGRAM.

Report of Committee on Religious Education... Rabbi M. J. Gries

Paper: "The Harvest Service".....Rabbi D. Philipson

TUESDAY AFTERNOON.

RELIGIOUS EDUCATION DAY PROGRAM (CONTINUED).

Address: "Correspondence School for Jewish Teachers"

Rabbi H. Berkowitz

Paper: "The Problem of Ethical Instruction in Public

Schools'' Rabbi T. Schanfarber

Discussion Rabbi M. Zielonka

Report Concerning Religious Education Exhibit. Rabbi M. J. Gries

Paper: "Sabbath-school Work for High School Pupils"

Rabbi L. M. Franklin

Report of Text-Book Commission Rabbi M. J. Gries

Round Table: "Interesting Features of the Year's Work."

WEDNESDAY MORNING, JULY 5.

Prayer Rabbi G. Fox

Reports:

Sermonic Literature Rabbi S. Hirschberg

Minister's Handbook Rabbi M. H. Harris

Tracts Rabbi M. Heller

Personal Prayers Rabbi H. Berkowitz

WEDNESDAY AFTERNOON.

(Session in Temple, Minneapolis).

Paper: "Some Aspects of Jewish Apologetics"

Rabbi M. C. Currick

Reports:

Dependents, Defectives and Delinquents	Rabbi J. S. Kornfeld
Civil and Religious Marriage Laws	Rabbi E. Frisch
Summer Services	Rabbi G. Zepin
Week-Day Service	Rabbi H. G. Enelow
Synagog and Labor	Rabbi S. Foster

WEDNESDAY EVENING.

(Session at Commercial Club, Minneapolis).

Paper: "Leopold Stein, in Honor of the Centenary of His Birth"	Rabbi H. W. Ettelson
Round Tables on "Helpful Books of the Year."	
Drews' "The Christ Myth"	Rabbi S. N. Deinard, <i>Leader</i>
Jane Addams' "Twenty Years at Hull House"	Rabbi E. Mannheimer, <i>Leader</i>
Eschelbacher's "Das Judentum und das Wesen des Christentums"	Rabbi J. Rauch, <i>Leader</i>

THURSDAY MORNING, JULY 6.

Prayer	Rabbi H. Rosenwasser
Reports:	

Co-operation in Emergency	Rabbi M. Heller
Memorial Resolutions	Rabbi G. Deutsch
Bible Fund	Rabbi D. Philipson
Prayer Book Revision	Rabbi J. Stolz
Auditing Committee	Rabbi G. Zepin
Special Committee on Resolutions Contained in Rabbi Schanfarber's Paper	Rabbi S. Schulman
President's Message	Rabbi J. Stolz
Resolutions	Rabbi H. Berkowitz
Thanks	Rabbi I. Aaron
Nominations	Rabbi D. Marx
Election of Officers.	
Closing Prayer and Benediction	Rabbi G. Deutsch
Adjournment.	

Proceedings of the Twenty-Second Annual Convention OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS

Held at St. Paul and Minneapolis, Minn., June 30 to July 6, 1911

The Twenty-Second Annual Convention of the Conference was opened Friday, June 30, 1911, at 8:00 p. m., with divine services at the Temple of Mt. Zion Hebrew Congregation. The invocation was spoken by Rabbi Wm. S. Friedman. The Sabbath eve service was read by Rabbi Leonard J. Rothstein. Rabbi I. L. Rypins, of Mt. Zion Hebrew Congregation of St. Paul, delivered the following address of welcome:

"Blessed are they who come in the name of God, we bless you from the house of God."

BRETHREN, MEMBERS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS. "From far and near you have come to this our Saintly City; and we bid you a most hearty welcome. Our heart and our homes are open to receive you. We rejoice to have you assemble in Temple Mt. Zion. Your presence and your deliberation will accentuate anew the Prophet's word: "For out of Zion shall go forth the Law."

Brethren and Colleagues, your assemblage in our midst will serve to strengthen our loyalty for and our enthusiasm in Israel's Mission; and your counsel and wisdom will bring home to us the lofty purpose and high ideal of the American Rabbinate.

The modern Jew needs soul illumination on Israel's message of life's spiritual meeting; and we know that you, disciples and teachers of old, yet ever new Judaism will bring to us this quickening and enheartening inspiration. Therefore thrice welcome to you.

וְיְהִי נָעִם יְהוָה אֱלֹהֵינוּ עֲלֵינוּ May the beauty of our God—the beauty of Harmony and the beauty of Holiness rest upon you; and may He bless the work you intend.

And as your coming gladdens and inspires us, so may your going endow us with a better knowledge and a larger hope in the great and good cause which has brought us together.

The response to this welcome and the Conference Lecture were delivered by the vice-president, Rabbi Samuel Schulman.

The benediction was pronounced by Rabbi Israel Aaron.

Divine services on Saturday morning, July 1st, were likewise held in the Temple. The opening prayer was delivered by Rabbi Frederick Cohn. The service for Sabbath morning was read by Rabbi Max. J. Merritt. The Conference Sermon was preached by Rabbi Moses J. Gries (cf. Appendix B.) The benediction was pronounced by Rabbi Jacob Feuerlicht.

SUNDAY MORNING, JULY 2, 1911.

The Conference was called to order at 10:00 a. m. by President Heller.

Rabbi David Marx opened the session with prayer.

During the convention the following forty-six members responded to the roll call:

Aaron, Israel, Buffalo, N. Y.
 Alexander, David, Toledo, O.
 Berkowitz, Henry, Philadelphia, Pa.
 Cohn, Frederick, Omaha, Neb.
 Currick, Max C., Erie, Pa.
 Deinard, Samuel N., Minneapolis, Minn.
 Deutsch, G. Cincinnati, O.
 Ettelson, Harry W., Hartford, Conn.
 Feuerlicht, Jacob, Chicago, Ill.
 Foster, Solomon, Newark, N. J.
 Fox, G. George, Ft. Worth, Tex.
 Franklin, Leo M., Detroit, Mich.
 Freund, Charles J., Salt Lake City, Utah.
 Friedman, Wm. S., Denver, Col.
 Frisch, Ephraim, Pine Bluff, Ark.
 Goldenson, Samuel H., Albany, N. Y.
 Gries, Moses J., Cleveland, O.
 Heller, Maximillian, New Orleans, La.
 Hirshberg, Samuel, Chicago, Ill.
 Kornfeld, Joseph S., Columbus, O.
 Lefkovits, Maurice, Duluth, Minn.
 Lefkowitz, David, Dayton, O.
 Levi, Charles S., Peoria, Ill.
 Levy, Abraham R., Chicago, Ill.
 Mannheimer, Eugene, Des Moines, Ia.
 Marcuson, Isaac E., Charleston, S. C.
 Marx, David, Atlanta, Ga.
 Mayer, Harry H., Kansas City, Mo.
 Merritt, Max J., Evansville, Ind.
 Morgenstern, Julian, Cincinnati, O.
 Philipson, David, Cincinnati, O.

Rappaport, Julius, Chicago, Ill.
 Rauch, Joseph, Sioux City, Ia.
 Rosenau, Wm., Baltimore, Md.
 Rosenwasser, Herman, Baton Rouge, La.
 Rothstein, Leonard J., Alexandria, La.
 Rypins, Isaac L., St. Paul, Minn.
 Schanfarber, Tobias, Chicago, Ill.
 Schulman, Samuel, New York City.
 Silber, Mendel, Albuquerque, N. M.
 Singer, Jacob, York, Pa.
 Stolz, Joseph, Chicago, Ill.
 Witt, Louis, Little Rock, Ark.
 Zepin, George, Cincinnati, O.
 Zielonka, Martin, El Paso, Tex.

During the Convention, communications and greetings were received from Rabbis Henry Barnstein, Henry Englander, Adolph Guttmacher, Jacob H. Kaplan, Jacob Klein, Isidore Lewinthal, Marcus Salzman, Nathan Stern, and Leopold Wintner and from Mr. Claude G. Montefiore and Hon. Simon Wolf.

Upon motion the President was instructed to reply to the cable of Mr. Montefiore.

The message of the president, Rabbi Max. Heller, was then read (cf. Appendix A.), and on motion was received with thanks and referred to the Committee on President's Message.

The report of the Corresponding Secretary, Rabbi Ephraim Frisch, was presented.

REPORT OF THE CORRESPONDING SECRETARY.

To the Officers and Members, Central Conference of American Rabbis:

GENTLEMEN: Your Corresponding Secretary begs leave to report that he has performed the duties of his office to the best of his ability. If there were any shortcomings, this was due to the fact that the work of this office has so multiplied within the last two or three years that it is no longer possible to handle it adequately without the help of a permanent clerk.

Three communications were sent to each of our members during the year and four special letters to Chairmen of Committees. Four abstracts were sent to the Jewish newspapers and two articles dealing with the Tract and Relief Funds written for them.

Year Books, Tracts, and Reprints were distributed gratis upon request, in addition to our usual mailing list. Among the requests for free literature granted may be mentioned as of special interest those of the Presbyterian Theological Seminary of Allegheny, Pa., and of Tufts College, Medford, Mass.; also those of the Sandusky, O., Jewish community and

of the Jewish Ladies Aid Society, Braddock, Pa., both for self-instruction, and of Isaac Jacobs, Melbourne, Australia, for propaganda purposes within the Jewish camp. Copies of the pamphlet, "Why the Bible Should Not Be Read in the Public-Schools," were sent to the members of the School Board of Toledo, O., and of the Pennsylvania Legislature, where they were then needed. 317 Prayer Books were distributed free among ten penal and eleemosynary institutions.

Contributions to the Relief and Tract Funds, a new department of this office, were promptly acknowledged and recorded.

Your Secretary desires to call your attention to the following conditions which need remedying:

1. The duties of the office of Corresponding Secretary are becoming too burdensome and exhausting for one man to perform without the aid of a permanent clerk. In the last few years the Conference has broadened the field of its endeavors enormously and the new duties resultant have practically all been added to the Secretary's office. He has to keep in touch with 32 Committees, with all the members, with the editors of the Year Book, with our Book Agents, with the President, the Treasurer and the Recording Secretary. He has charge of free distributions of our literature and must keep the accounts of the Tract and Relief Funds receipts. These and a host of other lesser duties can not be discharged on the allowance of twenty-five dollars a month now permitted him which, be it remembered, must cover postage, stationery, expressage and sundry other expenses as well as stenographic charges. That the Corresponding Secretary this season, like his predecessors in former years, got along on less than this sum is due to the fact that he did much menial clerical labor with his own hands to the detriment of his own personal and congregational duties. Under the present conditions he has to go down town to find a stenographer, taking his chance at finding the stenographer busy. He has to dictate every word because the stenographer is not conversant with the affairs of the office. The present system is not only vexatious to the Secretary; it is in addition by no means economical. \$205 was spent this year for stenographic services, for addressing, handling, etc., by the Secretary and by Committees on work that could have been done just as well by a permanent clerk. The difficulties enumerated are accentuated by the change of Secretaries every two years and sometimes, as in the last administration, every year. Confusion is thus worse confounded. It takes the new Secretary three or four months to become familiar with his duties. The public and even our membership does not know who is Secretary and people are still addressing their letters and their bills to former Secretaries. In short the machinery of this office is no longer equal to the demands made upon it.

Your Secretary therefore recommends (a) that the office of Corresponding Secretary be made a permanent one (b) that the allowance for office expenses be increased so as to admit of the engaging of a permanent

clerk or at least of regularly recurring clerical services; or, as an alternative for the latter, that some of the duties, like the handling of Tract and Relief Funds receipts, be transferred from his office to that of the Treasurer or some other appropriate office.

2. There is too much delay in getting out the Year Book, a circumstance which paralyzes the activities of Officers and Committees. This evil is due in part to the failure of Chairmen to hand in enough type-written copies of their reports, and of writers of papers and leaders of discussion to hand in a sufficient number of copies of their material to the Secretary of the Conference; and also to dilatoriness in reading proofs and returning the same to the Editors; in part to the inexcusable failure to acknowledge Committee appointments and other communications from the Secretary by our members. Four copies of all papers to be printed are needed by the Secretary and Editors.

3. Committee work for the most part seems to be hastily and therefore poorly done and sometimes not done at all. This is due to the late appearance of the Year Book, the dulling of the sense of responsibility on the part of some Chairmen and, most of all, the indifference or carelessness of the large majority of our members. Your Secretary is of the opinion that many of our members are not moved by a high enough spirit of service in their relation towards the Conference, whether the test be tasks entrusted to them for performance or attendance at the Conference.

Your Secretary is glad to turn from blame to praise and to say that his experience with the Officers of the Conference was most delightful. He also desires to state that he is highly pleased with the uniform courtesy, efficiency and helpfulness of our Book Agents, the Bloch Publishing Co.

The following 109 Vouchers amounting to \$2,336.79 have been issued by me from July 5th, 1910 to June, 1911, inclusive. These include Vouchers Nos. 963 to 978 inclusive, issued since June 10th, which are not noted in the Treasurer's Annual Report, as our Fiscal year ends on that date. On the other hand, they do *not* include Voucher No. 868 issued by my predecessor before I assumed the duties of my office.

1910 Voucher No.

July 5,	869 Young Israel, Year Book, reprints, etc.....	\$1,197.36
	870 Julian Morgenstern account Charlevoix Conference	18.05
	871 Publishers Printing Co., binding.....	301.60
	872 Cent. Trust & Safe Dep. Co., storage archives....	10.00
	873 Montag Bros., printing	10.00
	874 David Marx, Cor. Sec'y.....	12.47
	875 Bloch Pub. Co., expressage.....	1.85
July 9,	876 J. G. Hauser, printing.....	15.00
	877 Pension	25.00
	878 Pension	15.00
July 27,	879 F. H. Jones, expressage, Conf. Exhibit.....	3.60
	880 Nat. Vaudeville Film Co., Moving Picture Show ..	26.40

	881 Harry Weiss, Social and Religious Union Committee	2.68
	882 Publishers Printing Co., Personal Prayers Proofs.	87.75
Aug. 18,	883 Leland B. Case, stenographic services.....	100.00
	884 Smith Print Co., stationery.....	12.75
	885 Pension	25.00
	886 Pension	15.00
	887 E. Frisch, Cor. Sec'y.....	5.90
	888 Mrs. M. Goldsmith.....	250.00
Sept. 6,	889 Pension	25.00
	890 Pension	15.00
	891 Publishers Print. Co., binding.....	562.42
Sept. 26,	892 J. D. Eisenstein, 3 vol. Hebrew Encyclopedia, subvention	9.00
	893 Julian Morgenstern account Year Book.....	5.00
Oct. 7,	894 Pension	25.00
	895 Pension	15.00
	896 E. Frisch, Cor. Sec'y.....	15.85
	897 Publishers P. Co., presswork & paper, new ed. P. B. and Hymnal binding, etc.	1,147.00
Oct. 27,	898 George Zepin, account Prayer Book Sales Committee	20.25
	899 George Zepin, account Sermonic Lit. Com.....	98.82
	900 George Zepin, account Com. Church & State, Holiday Press Notices.....	16.97
	901 Starchroom Pub. Co., account Solicit. Com.....	15.63
Nov. 7,	902 Pension	15.00
	903 Pension	25.00
	904 E. Frisch, Cor. Sec'y.....	16.59
Nov. 22,	905 Wm. Friedman, Exec. Com. Meeting, Cincinnati..	40.00
	906 David Marx, Exc. Com. Meeting & Edit. Year Book	28.12
	907 Louis Witt, Exc. Com. Meeting.....	24.00
	908 E. Frisch, Exec. Com. Meeting.....	25.00
	909 Publishers Print Co., Binding.....	186.61
Nov. 25,	910 Leo M. Franklin, Exec Com. Meeting.....	9.50
	911 Leo M. Franklin, Lyceum Bureau.....	50.00
Dec. 12,	912 I. L. Rypins, Exc. Com. Meeting.....	22.50
	913 Morris Rose, insurance on plates.....	23.98
	914 Pension	15.00
	915 Pension	25.00
	916 E. Frisch, Cor. Sec'y.....	24.35
Dec. 21,	917 Max. Heller, Exec. Com. Meeting & expressage....	27.25
	918 M. J. Gries, Exec. Com. Meeting.....	8.00
1911.		
Jan. 5,	919 Pension	15.00
	920 Pension	25.00

		921 E. Frisch, Cor. Sec'y.....	11.10
		922 West Pub. Co., 15 Wisconsin Sup. Court Decisions.	3.75
Jan. 14,		923 F. H. Jones, expressage on "Exhibit".....	5.91
		924 Publishers' Printing Co., galley proofs, Personal Prayers.	4.80
		925 Starchroom Pub. Co., printing.....	13.00
		926 George Zepin, postage, Hanukkah notices.....	11.44
		927 Dept. Synagog & School Extension, clerical and Hanukkah notices.	1.50
Feb. 1,		928 Wm. Fineshriber, Exec. Comm. Meeting.....	17.50
		929 Israel Aaron, Exec. Com. Meeting.....	16.50
		930 David Marx, Mailing expenses, Year Book, 1910..	100.00
		931 Colonial Printing Co., printing.....	2.65
		932 E. Frisch, Second ½ expenses, Ex. Com. Meeting, Cincinnati	25.00
		933 E. Frisch, Full expenses, Exec. Com. Meeting, New York	116.00
Feb. 9,		934 Pension	15.00
		935 Pension	25.00
		936 E. Frisch, Cor. Sec'y.....	16.05
Feb. 19,		937 Joseph Stolz, Exec. Comm. Meeting.....	8.00
		938 Publishers Print. Co., binding.....	137.24
Mar. 1,		939 E. Frisch, Cor. Sec'y.....	24.73
		940 Pension	15.00
		941 Pension.	25.00
Apr. 4,		942 J. D. Eisenstein, 3 copies Vol. 5, Heb. Ency., subvention	9.00
		943 Julian Morgenstern, Postage, Solicit, Com.....	25.00
		944 Publishers Printing Co., 250 proofs Personal Prayers, postage & address.....	50.40
		945 Pension	25.00
		946 Pension	15.00
		947 E. Frisch, Cor. Sec'y.....	15.60
Apr. 17,		948 Guardian Savings & Trust Co., Freight on books.	.60
		949 Starchroom Pub. Co., printing, etc., Solicit. Com..	41.80
Apr. 18,		950 Julian Morgenstern, Additional postage, Solicit Comm.	25.00
		951 E. C. Walton, typewriting, postage, Com. Syn. Music.	20.46
		952 H. H. Mayer, typewriting, postage, Com. Syn. Music	1.72
Apr. 21,		953 Julian Morgenstern, Return postage, Sol. Com....	25.00
Apr. 22,		954 Foote and Davies Co., printing Year Book, postage, etc.	718.42

May 1,	955 A. B. Ehrlich, subsidy 25 copies, Vol. 3, Pent. Commentary	50.00
	956 David Marx, Postage	2.00
	957 C. A. Rubenstein, Expenses to Phila., Com. Personal Prayers.	4.50
	958 Publishers Printing Co., printing & binding	397.10
	959 Publishers Printing Co., binding	74.63
	960 Pension	25.00
	961 Pension	15.00
	962 E. Frisch, Cor. Sec'y	15.15
May 27,	963 George Žepin, press notices, printing, Postage	20.67
	964 Starchroom Publ. Co., printing	2.50
	965 Mailing & Advertising Co., Addressing, etc., Solicitation Committee.	16.39
June 1,	966 A. Guttmacher, expenses, Pub. Comm. Meeting	13.70
	967 Julian Morgenstern, postage, solicit, comm	9.25
	968 Starchroom Pub. Co. printing	7.50
	969 Pension	15.00
	970 Pension	25.00
	971 Ethel Schloss, postage and clerical aid	7.50
	972 Smith Printing Co., printing	5.75
	973 Smith Printing Co., printing	1.75
	974 Commercial Printing Co., printing	7.50
	975 Ethel Schloss, Postage and clerical aid	5.20
June 2,	976 E. Frisch, Cor. Sec'y	32.73
	977 S. Rosenthal and Co., Conversion certificates	12.00
	978 Adams Printing Co., printing	7.65

Respectfully submitted,

EPHRAIM FRISCH.

The report was received and on motion referred to the auditing committee with the exception of paragraph 1, which was referred to the committee on President's Message.

The report of the Recording Secretary, Rabbi Julian Morgenstern, was presented, and on motion was accepted.

REPORT OF THE RECORDING SECRETARY.

To the President and Members, Central Conference of American Rabbis:

During the year 1910-1911 your Executive Committee held four meetings, July 4, 1910, at Charlevoix, Mich., Nov. 15-16, 1910, at Cincinnati, Jan. 16-17, 1911, at New York City, and June 30, 1911, at St. Paul, Minn. Outside of the usual and necessary routine work, and the con-

sideration of matters pertaining to the work of various committees, report of which will be presented by the respective committees, the following business was transacted.

A set of resolutions, illuminated and handsomely bound, was presented to Mr. Claude G. Montefiore, expressing the appreciation of the Conference of the privilege of his presence at, and participation in the work of the Charlevoix convention. The cost of these resolutions was borne by the members of the Executive Committee individually. A specially bound copy of the last year-book was also presented to Mr. Montefiore.

It was unanimously decided to dedicate the last year-book to the memory of Abraham Geiger, the centenary of whose birth was commemorated at the Charlevoix convention. It was likewise decided not to publish the contemplated Geiger Memorial Volume.

After careful consideration the paper prepared by Mr. B. H. Hartogensis, and incorporated in the report of the Committee on Civil and Religious Marriage Laws, was ordered printed in the last year-book.

Reprints of the papers read at the Charlevoix convention by Rabbis Berkowitz, Philipson and J. Raisin, and Mr. Montefiore, and printed in the last year-book, were ordered made and distributed as usual.

It was unanimously decided that all reports and papers hereafter presented to the Conference be typewritten and in triplicate, that papers assigned be measured both by time of reading and space (per 1000 words) in the year-book, and that all members to whom papers are assigned be informed in advance of the time and space at their disposal, and also that if they exceed these limits their paper will not be printed in the year-book.

The Conversion Certificate adopted at the Charlevoix convention, was ordered printed. Copies can be had by the members of the Conference upon application to the Corresponding Secretary.

It was unanimously decided to urge the members of the Conference in their address upon Shabbas Zachor to present to their congregations an account of the persecutions under which our brethren in foreign lands suffer.

The Sabbath School Exhibit of the Conference was ordered to be kept for the present in Cleveland, O., in the care and under the control of Rabbi Gries.

A standing committee, to cooperate with the U. A. H. C., the I. O. B. B. and the American Jewish Committee in matters of emergency consisting for this year of the President, Vice-President, and Rabbis Gries, Krauskopf and Philipson, was appointed. The committee was empowered to formulate its own name.

A committee of three, consisting of Rabbis Philipson, Heller and Stolz, was appointed to consider thoroughly the question of the present provisions for admission to membership in the Conference of applicants not holding rabbinical degrees, and if found advisable, to submit to the con-

ference during the present convention a resolution amending the Constitution in this regard.

The proposition to publish a children's service for Yom Kippur was laid on the table.

A subvention of \$50.00, the third of its kind, was granted Mr. A. B. Ehrlich, to assist him in the publication of the third volume of his "Randglossen zur Hebräischen Bibel." The sum of \$250.00 was ordered paid to Mrs. S. M. Goldsmith of Detroit, as the second half of the contribution of the Conference to the late Mr. S. M. Goldsmith, to assist him in the publication of "Young Israel."

During the year one member of the Conference Prof. E. Feldman passed away,—one Rabbi Emanuel Kahn, resigned, one member, Rabbi Max Schloessinger, of Hamburg, Germany, was suspended; Rabbis B. H. Kaplan, M. Lefkovits, Sessler and Warsaw were restored to good standing.

In conclusion permit me to express my appreciation of the high honor conferred upon me by the Conference during the past two years.

Respectfully submitted,

JULIAN MORGENSTERN,

Recording Secretary.

The report of the Treasurer, Rabbi Moses J. Gries, was presented, and on motion was referred to the Auditing Committee.

REPORT OF TREASURER.

To the President and Members, Central Conference of American Rabbis:

A year ago at this time some confusion existed with regard to the payment of dues. Some of the members declared that they did not owe the Conference the amounts shown on the books. All of these matters have been satisfactorily adjusted, and at this time there is no difference of opinion as to the dues of each member.

I have tried to use diligence in the collection of dues without unnecessarily annoying the members. Since the meeting a year ago five sets of notices have been mailed in an attempt to collect the dues from various members of the Conference. These notices were mailed during August and October 1910, January, March and May, 1911. At this time there are 35 delinquents owing one year's dues and five delinquents owing two years' dues.

Notwithstanding the fact that all income from the publication has, this year, gone to the General Fund, this Fund shows a slight loss from last year. This is largely accounted for by the fact that the cost of publication of both the 1909 and 1910 year-books have been charged up to this year's business.

The folded voucher check which was authorized by the Conference a year ago was not put into effect, this year, owing to the fact that there was a large stock of the former vouchers on hand and it was thought advisable to exhaust this supply before ordering the new folded voucher

checks. By all means this change should be put into effect as soon as possible. This voucher should have the distribution of funds, on the back, in such a way, that the funds from which all disbursements are to be made, should be indicated on each voucher before it leaves the Secretary's office to come to the Treasurer for payment. All bills, if there are any, should be attached to this voucher, and if there are no bills, the description of the service rendered should be stated on the face of the voucher. This will produce a uniformity about the vouchers, making them much better for filing, and should prove an improvement in every way.

I recommend that a formal expression of appreciation be authorized by the Conference, to The Guardian Savings & Trust Company, of Cleveland, for their careful attention both to the records and the affairs of the Conference.

An especial vote of thanks is due to Secretary Frisch for his painstaking effort and conscientious zeal to facilitate the official business of the Conference.

I desire to express my appreciation of the honor conferred upon me in my selection as Treasurer. I have faithfully endeavored to discharge the trust reposed in me. I am compelled now to ask you to relieve me of this responsibility. I can not serve again in this capacity, and must respectfully request you to elect my successor.

It is my pleasure to report that all the books of record and the accounts are in good order. I await the instructions of the proper executive officers in order that I may promptly deliver into the custody of the newly elected Treasurer all the record books belonging to the Treasurer's office and all the monies of the Conference.

Thanking you again for the honor of the office, in which it has been my privilege to serve the Conference.

Sincerely yours,
MOSES J. GRIES,
Treasurer,

REPORT OF TREASURER FROM JUNE 17, 1910, TO JUNE 10, 1911.

1910.

RECEIPTS.

June 17, Cash on hand as shown by last annual report.... \$24,393.60

Dues.

June 24,	Louis Witt	\$10.00
	Isadore E. Philo	5.00
	Albert B. Yudelson	5.00
	Moise Bergman	5.00
	Louis B. Mendoza	5.00
	H. Rosenwasser	5.00
	Pizer W. Jacobs	5.00
	Max Samfield	5.00
July 25,	Moses Buttenwieser	10.00
	A. S. Isaacs	5.00

	Isadore Warsaw	15.00
	Solomon H. Bauer	5.00
Aug. 5,	Frederick E. Braun	5.00
	Julius Newman	5.00
Sept. 12,	Harry Weiss	5.00
	Jacob Klein	5.00
	B. C. Ehrenreich	5.00
Sept. 20,	A. J. Messing, Jr.,	10.00
	Louis J. Kobald	5.00
Oct. 7,	Joseph Henry Stolz	5.00
	Barnett T. Elzas	10.00
	A. S. Isaacs	5.00
Nov. 4,	David Lefkovitz	5.00
Nov. 5,	Joseph Jasin	5.00
	Elias Margolis	5.00
	Leon Volmer	5.00
Nov. 8,	Gerson B. Levi	10.00
	M. S. Levy	5.00
	S. G. Bottigheimer	5.00
Nov. 23,	M. G. Solomon	10.00
	Meyer Elkin	5.00
Dec. '22,	Emanuel Schreiber	5.00
1911.		
Jan. 16,	Eugene Mannheimer	5.00
	Sam'l Wolfenstein	5.00
	Julius Frank	5.00
	Max Landsberg	5.00
	Harry Levi	5.00
	Moses J. Gries	5.00
	Israel Aaron	5.00
	Louis Grossman	5.00
	Simon Pizer	5.00
	George Solomon	5.00
	Jacob S. Raisin	5.00
	Max Reichler	5.00
	Isaac L. Rypins	5.00
	Frederick Cohn	5.00
	David Alexander	5.00
	Abraham Cronbach	5.00
	Leon Harrison	5.00
	Leo Mannheimer	5.00
	Harry W. Ettelson	5.00
	Samuel Schwartz	5.00
	Eli Mayer	5.00
	M. Noot	5.00

	Isadore Rosenthal	5.00
	C. A. Rubenstein	5.00
	Nathan Krass	5.00
	Kaufman Kohler	5.00
	David Philipson	5.00
	Joseph Rauch	5.00
	Bernard Sadler	5.00
	Max. Heller	5.00
	Tobias Schanfarber	5.00
	Solomon Foster	5.00
	Joseph Bogen	5.00
	Joseph Krauskopf	5.00
	Louis Stern	5.00
	Jacob B. Schwarz	5.00
	Henry Barnstein	5.00
	H. G. Enelow	5.00
	Alex Lyons	5.00
	Geo. Zepin	5.00
Jan. 18,	Saml. Marks	5.00
	Israel Klein	5.00
	Joseph Stolz	5.00
	Henry Cohen	5.00
	L. J. Rothstein	5.00
	Adolph Guttmacher	5.00
	Ephraim Frisch	5.00
	E. N. Calisch	5.00
	Jacob Singer	5.00
	Jacob Fuerlicht	5.00
Jan. 31,	Harry H. Mayer	5.00
	S. Hecht	5.00
	F. DeSola Mendes	5.00
	Max Samfield	5.00
	Sigmund Frey	5.00
	Wm. S. Friedman	5.00
	Emil Ellinger	5.00
	Morris Sessler	5.00
	Isaac E. Marcuson	5.00
	Max Raisin	5.00
	Henry Berkowitz	5.00
	M. G. Solomon	5.00
	Abram Brill	5.00
Feb. 3,	Samuel Hirshberg	5.00
Feb. 14,	Isaac Landman	5.00
	Henry M. Fisher	5.00
	J. H. Landau	5.00

	M. Friedlander	5.00
	Julian H. Miller	10.00
	Nathan Gordon	5.00
	Alter Abelson	5.00
Feb. 21,	Nathan Stern	5.00
	M. Lefkovits	15.00
	B. M. Kaplan	5.00
Mar. 9,	Sam. H. Goldenson	5.00
	William Rosenau	5.00
	Samuel Koch	5.00
	Adolph Guttman	5.00
	David Marx	5.00
	Jonah B. Wise	5.00
Mar. 29,	Julian Morgenstern	5.00
	Abraham R. Levy	5.00
	Leo M. Franklin	5.00
	Jacob H. Kaplan	5.00
Mar. 31,	Abraham S. Anspacher	5.00
	David L. Liknaitz	5.00
	J. S. Kornfeld	5.00
Apr. 5,	Joseph Blatt	5.00
	Alfred G. Moses	5.00
	Henry Englander	5.00
	Morris Newfield	5.00
	Wm. H. Fineshriber	5.00
	Abraham J. Messing, Jr	5.00
Apr. 6,	Isadore Rosenthal	5.00
	Chas. J. Freund	5.00
	Solomon C. Lowenstein	5.00
	Wm. H. Greenburg	5.00
	Montague N. A. Cohen	5.00
	Horace J. Wolf	5.00
	Jacob Meilziner	5.00
	Rudolph Grossman	5.00
	Chas. S. Levi	5.00
Apr. 12,	Louis Daniel Gross	5.00
	G. George Fox	5.00
	Louis Witt	5.00
	Louis Bernstein	5.00
	Abraham Simon	5.00
	David Neumark	5.00
	Sam'l Schulman	5.00
	Max J. Merritt	5.00
Apr. 27,	Meyer Lovitch	5.00
	Sol. L. Kory	5.00

	Theo. F. Joseph	5.00
May 6,	David Blaustein	5.00
	Louis J. Kopald	5.00
	Solomon H. Bauer	5.00
May 12,	Geo. A. Kohut.....	5.00
	Emanuel Gerechter	5.00
	David Rosenbaum	5.00
May 23,	Aaron P. Drucker	5.00
	Julius H. Meyer	5.00
	G. Deutsch	5.00
	Isador E. Philo	5.00
May 26,	Wm. Loewenberg	5.00
	Wm. Loewenberg	5.00
	Martin Zielonka	5.00
	Jacob Klein	5.00
	J. L. Magnes	5.00
	Julius Rappaport	5.00
	Abraham Hirschberg	5.00
	Morris Feuerlicht	5.00
	Sam'l N. Deinard	5.00
	Seymour G. Bottigheimer	5.00
June 6,	Frederick E. Braun	5.00
	J. Leonard Levy.....	5.00
	Martin A. Meyer	5.00
	Joseph Leiser	5.00
June 10,	Mendel Silber	5.00
	Isidore Lewinthal	5.00
	Emil W. Leipsiger	5.00
	Pizer W. Jacobs	5.00
	A. B. Yudelsohn	5.00
	Maurice H. Harris	5.00

\$930.00 \$25,323.60

Tract Fund

1910.		
July 26,	Temple Bethel, Detroit, Mich.....	\$10.00
Nov. 10,	Seligman Schloss, Detroit, Mich.....	10.00
	Mrs. L. Goldsmith, Chicago, Ill.....	1.00
	Philip Stein, Chicago, Ill.....	5.00
	Marcus Rauh, Pittsburg, Pa.....	10.00
	Isaac Strouse, Baltimore, Md.....	5.00
	M. A. Marks, Cleveland, O.....	5.00
	B. Mahler, Cleveland, O.....	10.00
	Jacques Loeb, Montgomery, Ala.....	5.00
	H. Weinstock, San Francisco, Cal.....	5.00

Nov. 23,	Louis I. Aaron, Pittsburg, Pa.	5.00
	Aaron Hahn, Cleveland, O.	10.00
Nov. 30,	Maurice J. Freiberg, Cincinnati, O.	10.00
1911.		
Jan. 31,	Isaac Bloom, Cincinnati, O.	1.00
Feb. 14,	I. W. Bernheim, Louisville, Ky.	50.00
Apr. 6,	S. Kaplan, Sandusky, O.	5.00
May 17,	Edw. Lauterbach, New York.	5.00
	Mrs. Marion L. Misch, Providence, R. I.	5.00
	Jacob H. Schiff, New York.	5.00
	Simon Guggenheim, Denver, Colo.	5.00
	Oscar S. Straus, New York.	5.00
	Alfred Benjamin, Kansas City, Mo.	5.00
	J. B. Greenhut, New York.	5.00
	Abram I. Elkins, New York.	5.00
	Isaac N. Seligman, New York.	5.00
	Adolph S. Ochs, New York.	5.00
	L. A. Braham, Cleveland, O.	5.00
	Maurice Stern, New Orleans, La.	5.00
	A. E. Sims, Alexandria, La.	5.00
	Fred Lazaros, Columbus, O.	5.00
	Sam'l W. Frost, Cincinnati, O.	5.00
	Millander Mack, Cincinnati, O.	5.00
	Sigmund Rheinstrom, Cincinnati, O.	5.00
	Isaac M. Ullman, New Haven, Conn.	5.00
	Julius Hirschberg, Chouteau, Mont.	5.00
	Simon Spero, Birmingham, Ala.	5.00
	Felix Kahn, Hamilton, O.	5.00
	Max Kutz, Atlanta, Ga.	5.00
	B. D. Eisendrath, Chicago, Ill.	5.00
	Seligman Schloss, Detroit, Mich.	5.00
	Jacob Blank, Camden, N. J.	2.00
	Sanger Bros., Dallas, Tex.	5.00
	A. G. Morganstern, New York, N. Y.	5.00
	N. Solinger, Goshen, Ind.	5.00
	M. Levy, Omaha, Neb.	5.00
	Leon Israel Bros., New Orleans, La.	5.00
	J. B. Weil, Keokuk, Iowa.	2.50
	Mrs. E. Mandel, Chicago, Ill.	5.00
	Mrs. T. J. Eisendrath, Chicago, Ill.	5.00
	Mark M. Cohn, Little Rock, Ark.	5.00
May 17,	Eli Winkler, Cincinnati, O.	5.00
May 26,	A. B. Mier, Ligonier, Ind.	5.00

\$321.50 \$25,645.10

Publication.

1910.

July 25,	Moses J. Gries	\$ 1.15
Aug. 26,	Bloch Publishing Co.	400.00
Oct. 7,	Bloch Publishing Co.	400.00
	I. J. Friedlander	.50
Nov. 1,	Bloch Publishing Co.	400.00
Nov. 10,	Bloch Publishing Co.	300.00
Nov. 23,	Bloch Publishing Co.	250.00
Nov. 30,	Bloch Publishing Co.	500.00
Dec. 22,	Bloch Publishing Co.	300.00
	Bloch Publishing Co.	400.00
	Sam Bukofzer	1.00

1911.

Jan. 10,	Bloch Publishing Co.	500.00
Jan. 18,	Bloch Publishing Co.	500.00
Feb. 21,	Bloch Publishing Co.	300.00
Mar. 29,	Bloch Publishing Co.	300.00
Apr. 12,	Morris Rose	4.00
Apr. 27,	Bloch Publishing Co.	250.00
May 10,	Bloch Publishing Co.	300.00
June 10,	Bloch Publishing Co.	372.42

\$ 5,479.07
Interest.

1910.

Sept. 30,	The Guardian Savs. & Trust Company, interest on Regular Commercial balance to October 1, 1910.....	\$ 11.67
	The Guardian Savings & Trust Company, interest on Special balance to October 1, 1910	460.00

1911.

Mar. 31,	The Guardian Savings & Trust Company, interest on Regular Commercial balance to April 1, 1911	3.00
	The Guardian Savings & Trust Company, interest on Special Balance to April 1, 1911..	469.20

\$ 943.87
Relief Fund.

1910.

Nov. 10,	Mrs. M. J. Freiler, Chicago, Ill.....	\$ 3.00
	Philip Stein, Chicago, Ill.	5.00
	Marcus Rauh, Pittsburg, Pa.	10.00
	Cyrus Sulzberger, New York City.....	10.00
	Congregation Beth Israel, Portland, Ore.....	25.00

	H. Weinstock, San Francisco, Cal.	5.00
	Jacob Wurmser, Chicago, Ill.	5.00
	Jacques Loeb, Montgomery, Ala.	5.00
Nov. 23,	Louis I. Aaron, Pittsburg, Pa.	5.00
	Aaron Hahn, Cleveland, O.	10.00
Nov. 30,	Maurice J. Freiberg, Cincinnati, O.	10.00
	Ike Kaufman, Pine Bluff, Ark.	5.00
	Ben Weil, Pine Bluff, Ark.	5.00
	Charles Weil, Pine Bluff, Ark.	5.00
	Harry Hanf, Pine Bluff, Ark.	5.00
	F. M. Rosenberg, Pine Bluff, Ark.	5.00
	Henry Marx, Pine Bluff, Ark.	5.00
1911.		
Jan. 31.	Isaac Bloom, Cincinnati, O.	1.00
Feb. 14.	I. W. Bernheim, Louisville, Ky.	50.00
May 17.	Edw. Lauterbach, New York	5.00
	Mrs. Marion L. Misch, Providence, R. I.	5.00
	Oscar S. Strauss, New York	5.00
	J. B. Greenhut, New York	5.00
	Alfred Benjamin, Kansas City, Mo.	5.00
	Isaac N. Seligman, New York.	5.00
	L. A. Braham, Cleveland, O.	5.00
	Maurice Stern, New Orleans, La.	5.00
	Fred Lazaros, Columbus, O.	5.00
	Sam'l W. Trost, Cincinnati, O.	5.00
	Sigmund Rheinstrom, Cincinnati, O.	5.00
	Isaac M. Ullman, New Haven, Conn.	5.00
	Abe Block, Cincinnati, O.	5.00
	Wm. S. Ney, Kansas City, Mo.	5.00
	F. J. Ack, Dayton, O.	5.00
	Simon Guggenheim, Denver, Colo.	5.00
	Mrs. M. L. Barnett, Manning, S. C.	5.00
	Herman Goldsmith, New York	5.00
	Oscar Rosenberger, Detroit, Mich.	5.00
	Solomon S. Cohen, Philadelphia, Pa.	5.00
	Joseph Wineman, Indianapolis, Ind.	5.00
	B. Frankenberg, Toledo, O.	5.00
	Max Landauer, Milwaukee, Wis.	5.00
	Bernhard Bettman, Cincinnati, O.	5.00
	Friedman, Keiler & Co., Paducah, Ky.	5.00
	David Davidson, Sioux City, Ia.	5.00
	Max Nordhaus, Las Vegas, N. M.	5.00
	L. D. Schoenberg, Pueblo, Colorado.	5.00
	Simon Spero, Birmingham, Ala.	5.00
	Julius Hirschberg, Chouteau, Mont.	5.00

	Mrs. Mattie Rosenfeld, Chicago, Ill.	5.00	
	Isidore Newman & Son, New Orleans, La.	5.00	
	B. D. Eisendrath, Chicago, Ill.	5.00	
	M. Warley Platzek, New York City	5.00	
	Seligman Schloss, Detroit, Mich.	5.00	
	A. S. Cohen, Toledo, O.	5.00	
	Isaac Strouse, Baltimore, Md.	5.00	
	Albert G. Morgenstern, New York City	5.00	
	N. Solinger, Goshen, Ind.	5.00	
	M. Levy, Omaha, Neb.	5.00	
	L. Israel & Bros., New Orleans, La.	5.00	
	J. B. Weil, Keokuk, Iowa	2.50	
	Mrs. Emanuel Mandel, Chicago, Ill.	5.00	
	H. Thalheimer, Hot Springs, Ark.	5.00	
	Mark N. Cohn, Little Rock, Ark.	5.00	
	Eli Winckler, Cincinnati, O.	5.00	
	A. Blockman, San Diego, Cal.	5.00	
	A. Kluber, San Diego, Cal.	5.00	
May 26.	A. B. Mier, Ligonier, Ind.	5.00	
			421.50

General Expenses.

1910.			
Nov. 1,	Miss Helen Stern, Lawton, Mich.	\$ 2.00	
	Mrs. G. Loewenberg, Kosciusko, Miss.	1.00	
	Harry Freund, Honsdale, Pa.	1.00	
1911.			
Jan. 18,	Sam'l Marks	.10	4.10
			\$32,493.64

DISBURSEMENTS.

General Expense.

1910.			
June 24.	Max. Heller	\$ 2.15	
July 23,	Julian Morgenstern	18.05	
	Central Trust & Safe Deposit Co.	10.00	
	Montag Bros.	10.00	
	David Marx	12.47	
	J. G. Hauser	15.00	
Aug. 26,	T. H. Jones	3.60	
	Natl. Vau. Film Co.	26.40	
	Harry Weiss	2.68	
Sept. 12,	Leland B. Case	100.00	
	Smith Printing Co.	12.75	
	E. Frisch	5.90	
	Mrs. S. M. Goldsmith	250.00	

Oct. 7	J. D. Einstein	9.00
	Julian Morgenstern	5.00
Nov. 1,	E. Frisch	15.85
	George Zepin	20.25
	George Zepin	98.82
	George Zepin	16.97
	Starchroom Publishing Co.	15.63
Nov. 23,	E. Frisch	16.59
Dec. 9,	David Marx	11.12
Dec. 22,	Leo M. Franklin	50.00
	E. Frisch	24.35
1911.		
Jan. 18,	E. Frisch	11.10
	West Publishing Co.	3.75
Feb. 14,	F. H. Jones	5.91
	Starchroom Publishing Co.	13.00
	Geo. Zepin	11.44
	Dept. Synagog & School Extension	1.50
	David Marx	100.00
	Colonial Printing Co.	2.65
Feb. 21,	E. Frisch	16.05
Mar. 16,	E. Frisch	24.73
Apr. 20,	J. D. Eisenstein	9.00
	Julian Morgenstern	25.00
	E. Frisch	15.60
May 6,	Guardian Savings & Trust Co.	.60
	Starchroom Publishing Co.	41.80
	Julian Morgenstern	25.00
	E. C. Walton	20.46
	H. H. Mayer	1.72
	Julian Morgenstern	25.00
May 17,	Arnold B. Ehrlich	50.00
	David Marx	2.00
	C. A. Rubenstein	4.50
	E. Frisch	15.15

 \$ 1,178.54

Executive Committee.

1910.		
Dec. 9,	Wm. Friedman	\$ 40.00
	David Marx	17.00
	Louis Witt	24.00
	E. Frisch	25.00
Dec. 22,	Leo M. Franklin	9.50
	I. L. Rypins	22.50

1911.

Jan. 10,	M. J. Gries	8.00
	Max. Heller	27.25
Feb. 14,	Wm. Fineshriber	17.50
	Israel Aaron	16.50
	E. Frisch	25.00
	E. Frisch	116.00
Mar. 9,	Joseph Stolz	8.00

\$ 356.25
Publication.

1910.

July 23,	Young Israel	\$ 1,197.36
	Publishers Printing Co.	301.60
	Bloch Publishing Co.	1.85
Aug. 26,	Publishers Printing Co.	87.75
Sept. 20,	Publishers Printing Co.	562.42
Nov. 1,	Publishers Printing Co.	1,147.00
Dec. 22,	Publishers Printing Co.	186.61
	Morris Rose	23.98

1911.

Feb. 14,	Publishers Printing Co.	4.80
Mar. 9,	Publishers Printing Co.	137.24
Apr. 20,	Publishers Printing Co.	50.40
May 6,	Foot & Davies Co.	718.42
May 17,	Publishers Printing Co.	397.10
	Publishers Printing Co.	74.63

\$ 4,891.16
Pension.

1910

July 23,	Pension	\$ 25.00
July 23,	Pension	15.00
Sept. 12,	Pension	25.00
Sept. 12,	Pension	15.00
Sept. 20,	Pension	25.00
Sept. 20,	Pension	15.00
Nov. 1,	Pension	25.00
Nov. 1,	Pension	15.00
Nov. 23,	Pension	15.00
Nov. 23,	Pension	25.00
Dec. 22,	Pension	15.00
Dec. 22,	Pension	25.00

1911

Jan. 18,	Pension	15.00
Jan. 18,	Pension	25.00
Feb. 21,	Pension	15.00

Feb. 21,	Pension	25.00	
Mar. 16,	Pension	15.00	
Mar. 16,	Pension	25.00	
Apr. 20,	Pension	25.00	
Apr. 20,	Pension	15.00	
May 17,	Pension	25.00	
May 17,	Pension	15.00	
			\$440.00

Cash on hand:

General Fund	\$ 4,996.09	
Relief Fund	20,258.10	
Tract Fund	373.50	
		\$25,627.69
		\$32,493.64

SUMMARY OF RECEIPTS AND DISBURSEMENTS.

Receipts.

Cash on hand as per last report	\$24,393.60	
Dues	930.00	
Tract Fund	321.50	
Publication	5,479.07	
Interest	943.87	
Relief Fund	421.50	
General Expense	4.10	
		\$32,493.64

Disbursements

General Expense	1,178.54	
Executive Committee	356.25	
Publication	4,891.16	
Pension	440.00	
Cash on hand:		
General Fund	\$ 4,996.09	
Relief Fund	20,258.10	
Tract Fund	373.50	
		25,627.69
		\$32,493.64

Statement of General Fund

June 10, Balance	\$5,001.94	
One-half dues	\$ 465.00	
One-half interest	471.93	
Entire publication	587.91	\$1,524.84
Less:		
General Expense	1,174.44	
Executive Committee's Expense	356.25	1,530.69
Loss		5.85
Present Balance		\$4,996.09

Statement of Relief Fund.

1910.		
June 10,	Balance	\$19,339.66
	One-half Dues	\$465.00
	One-half Interest	471.94
		\$936.94
	Less:	
	Pensions	440.00
	Gain	496.94
	Contributions	421.50
	Total increase	918.44
	Present Balance	\$20,258.10

Statement of Tract Fund.

1910.		
June 10,	Balance	\$ 52.00
	Donations	321.50
	Present Balance	\$373.50

Summary of Funds.

General Fund	\$ 4,996.09
Relief Fund	20,258.10
Tract Fund	373.50
Cash on hand as per Statement.....	
	\$25,627.69

Respectfully Submitted,
 MOSES J. GRIES,
 Treasurer.

June 10th, 1911.

The report of the Solicitation Committee was then read by the Chairman, Rabbi Julian Morgenstern.

REPORT OF THE COMMITTEE ON SOLICITATION OF FUNDS. .

To the President and Members, Central Conference of American Rabbis;

Your committee, to which was entrusted the task of soliciting contributions to the Conference Relief and Tract Funds, begs leave to present the following report:

The work of this Committee was of pioneer nature, never before undertaken by the Conference, and because of its purely business and financial aspect, presented peculiar difficulties to rabbis, whose reputation for business acumen is proverbial. It followed therefore that the work had to be begun on altogether theoretical and experimental lines, and methods of procedure developed gradually through increasing experience.

A beginning was made by directing an appeal for contributions to some four hundred representative Jews of America who have been regular recipients of our year-books, and who are therefore presumably fairly well acquainted with the work of the Conference. The response was on the whole disappointing. Evidently not all the recipients of the year-book read it sufficiently to familiarize themselves with, or interest themselves in the work of the Conference.

However this beginning serves at least to demonstrate that a list of names must be prepared of persons to whom an appeal might be made with reasonable assurance of success. Accordingly a circular letter with cards, was sent to each member of the Conference with a request to return the names of a specified number of members of his congregation or of his vicinity, who in his opinion might be willing to assist in this work. As a rule the number of names requested was based upon the last report of congregational membership. To this request sixty-eight of our members responded, a rather larger proportion than usual, yet in view of the nature of the work, by no means as many as should have done so. In almost every case more than the specified number of names was sent in. In consequence we have now a well-selected list of the names of 1183 coreligionists, to whom one appeal has already been made, with a fair measure of success, and whom we propose to approach again next year.

Finally an appeal for contributions was made to the various congregations to which our members minister.

In every case it was urged that the contribution be in the form of an annual donation. To this the majority of the contributors have responded favorably. The Conference is thereby assured of a permanent annual income to the two funds, that may well serve as the nucleus for future growth.

As the result of the several appeals the following contributions from individuals have been received:

Name	Annual Contributions.	
	Relief Fund	Tract Fund
Louis I. Aaron, Pittsburg, Pa.	\$ 5.00	\$ 5.00
F. J. Asch, Dayton, O.	5.00	
Morris Adler & Co., Birmingham, Ala.	5.00	
Max Adler, New Haven, Conn.		5.00
Alfred Benjamin, Kansas City, Mo.	5.00	5.00
Mrs. M. L. Barnett, Manning, S. C.	5.00	5.00
I. W. Bernheim, Louisville, Ky.	50.00	50.00
Bernhard Bernheim, Louisville, Ky.	5.00	5.00
Bernhard Bettman, Cincinnati, O.	5.00	
Jacob Blank, Camden, N. J.		2.00
Abe Bloch, Cincinnati, O.	5.00	
Isaac Bloom, Cincinnati, O.	1.00	1.00
A. L. Blumberg, Kalamazoo, Mich.	5.00	5.00

Braddock Lodge, I. O. B. B., Braddock, Pa.	5.00	
L. A. Braham, Cleveland, O.	5.00	5.00
A. A. Becker, Chicago, Ill.	5.00	5.00
A. S. Cohen, Toledo, O.	5.00	
Mark M. Cohn, Little Rock, Ark.	5.00	5.00
David Davidson, Sioux City, Iowa.	5.00	
B. D. Eisendrath, Chicago, Ill.	5.00	5.00
Mrs. T. J. Eisendrath, Chicago, Ill.	5.00	5.00
Abram I. Elkus, Brooklyn, N. Y.		5.00
B. Frankenberg, Toledo, O.	5.00	
J. Walter Freiberg, Cincinnati, O.		10.00
Maurice J. Freiberg, Cincinnati, O.	10.00	10.00
Mrs. M. J. Freiler, Chicago, Ill.	3.00	
Gustave Freund, Chicago, Ill.	5.00	5.00
Friedman, Keiler & Co., Paducah, Ky.	5.00	
Morris H. Flarsheim, Louisville, Ky.	5.00	5.00
Herman Goldsmith, New York City.	5.00	
J. B. Greenhut, New York City.	5.00	5.00
Max Greif, Baltimore, Md.	5.00	5.00
Simon Guggenheim, Denver, Col.	5.00	5.00
Chas. J. Haase, Memphis, Tenn.	5.00	5.00
Hugo Hartman, Chicago, Ill.	5.00	5.00
Sam Haas, Louisville, Ky.	5.00	
M. M. Hirsh, Chicago, Ill.	5.00	
Julius Hirshberg, Chouteau, Mont.	5.00	5.00
Meyer Hollander, Baltimore, Md.	5.00	5.00
Leon Israel & Bros, New Orleans, La.	5.00	
Jewish Ladies' Aid Society, Galesburg, Ill.	5.00	5.00
Felix Kahn, Hamilton, O.		5.00
Henry Kahn, Indianapolis, Ind.	5.00	
S. Kaplan, Sandusky, O.		5.00
Mrs. L. Kohns, New York City.	5.00	
Max Kutz, Atlanta, Ga.		5.00
Ladies' Auxiliary, I. O. B. B., Braddock, Pa.	5.00	
Max Landauer, Milwaukee, Wis.	5.00	
Edward Lauterbach, New York City.	5.00	5.00
Fred Lazarus, Columbus, O.	5.00	5.00
M. Levy, Omaha, Neb.	5.00	5.00
J. Louis Loeb, LaFayette, Ind.	5.00	
Millard Mack, Cincinnati, O.		5.00
Ralph W. Mack, Cincinnati, O.		5.00
Mrs. Emanuel Mandel, Chicago, Ill.	5.00	5.00
Mrs. Marion L. Misch, Providence, R. I.	5.00	5.00
Albert G. Morgenstern, New York City.	5.00	5.00

L. Z. Morris, Richmond, Va.....	5.00	
Isidore Newman & Sons, New Orleans, La.....	5.00	
William S. Ney, Kansas City, Mo.....	5.00	
Max Nordhaus, Las Vegas, N. M.....	5.00	
Adolph S. Ochs, New York City.....		5.00
Leo Pfeifer, Little Rock, Ark.....	5.00	5.00
M. Warley Platzek, New York City.....	5.00	
Sigmund Rheinstrom, Cincinnati, O.....	5.00	5.00
Oscar Rosenberger, Detroit, Mich.....	5.00	
Mrs. Mattie Rosenfeld, Chicago, Ill.....	5.00	
Jacob Roth, Orange, N. J.....	5.00	
Abraham Rothschild, Newark, N. J.....	5.00	
Sanger Bros., Dallas, Tex.....		5.00
Louis Schlesinger, Newark, N. J.....		5.00
Seligman Schloss, Detroit, Mich.....	5.00	15.00
L. D. Schoenberg, Pueblo, Col.....	5.00	
Mrs. C. H. Schwab, Chicago, Ill.....		5.00
Jacob H. Schiff, New York City.....	5.00	5.00
Isaac N. Seligman, New York City.....	5.00	5.00
A. E. Simon, Alexandria, La.....		5.00
N. Solinger, Goshen, Ind.....	5.00	5.00
Simon Spiro, Birmingham, Ala.....	5.00	5.00
Philip Stein, Chicago Ill.....	5.00	5.00
Maurice Stern, New Orleans, La.....	5.00	5.00
Nat Stone, Milwaukee, Wis.....	5.00	
Oscar S. Strauss, New York City.....	5.00	5.00
Isaac Strouse, Baltimore, Md.....	5.00	5.00
H. Tallheimer, Hot Springs, Ark.....	5.00	
Samuel W. Trost, Cincinnati, O.....	5.00	5.00
Isaac N. Ullman, New Haven, Conn.....	5.00	5.00
Julius N. Visanska, Charleston, S. C.....	5.00	
Charles Weil, Pine Bluff, Ark.....	5.00	
J. B. Weil, Keokuk, Ia.....	2.50	2.50
Harris Weinstock, San Francisco, Cal.....	5.00	5.00
Jacob Wineman, Indianapolis, Ind.....	5.00	
Isidore Wise, Hartford, Conn.....		5.00
Otto Irving Wise, San Francisco, Cal.....	5.00	5.00
Jacob Wurmser, Chicago, Ill.....	5.00	

Total . . .	\$436.50	\$355.50
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Single Contributions.

Relief Fund. Tract Fund.

A. Blochman, San Diego, Cal.....	5.00	
Phil Carpeles, Milwaukee, Wis.....		5.00

Solomon Solis Cohen, Philadelphia, Pa.	5.00	
Mrs. L. Goldsmith, Chicago, Ill.		1.00
Moses J. Gries, Cleveland, O.	5.00	5.00
Aaron Hahn, Cleveland, O.	10.00	10.00
Harry Hanf, Pine Bluff, Ark.	5.00	
Ike Kaufman, Pine Bluff, Ark.	5.00	
A. Klauber, San Diego, Cal.	5.00	
Jaques, Loeb, Montgomery, Ala.	5.00	5.00
B. Mahler, Cleveland, O.		5.00
Martin A. Marks, Cleveland, O.		5.00
Henry Marx, Pine Bluff, Ark.	5.00	
A. B. Meier, Ligonier, Ind.	5.00	5.00
Marcus Rauh, Pittsburg, Pa.	10.00	10.00
F. M. Rosenberg, Pine Bluff, Ark.	5.00	
Cyrus Sulzberger, New York City.....	10.00	
Eli Winckler, Cincinnati	5.00	5.00
Ben Weil, Pine Bluff, Ark.	5.00	

Total	\$90.00	\$61.00
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Total contributions of individuals.

	Relief Fund.	Tract Fund.
Annual contributions	\$436.50	\$355.50
Single contributions	90.00	61.00

Total	\$526.50	\$416.50
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The following contributions have also been received from congregations;

Annual Contributions.

	Relief Fund.	Tract Fund.
Anshe Chesed, Vicksburg, Miss.	\$ 20.00	\$ 10.00
Anshe Emeth, Pine Bluff, Ark.	10.00	5.00
Beth El, Helena, Ark.	2.00	
Mt. Sinai, Sioux City, Ia.	5.00	5.00
Rodeph Shalom, Philadelphia, Pa. ..	25.00	25.00
Shomer Emunim, Toledo, O.	10.00	
Sinai, New Orleans, La.		10.00

Total	\$ 72.00	\$ 55.00
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Single Contributions.

	Relief Fund.	Tract Fund.
Beth Israel, Portland, Ore.	\$25.00	
B'nai Yehudah, Kansas City, Mo.	25.00	\$25.00
Indianapolis, Hebrew, Indianapolis, Ind.	15.00	10.00
Shomer Emunim, Toledo, O.	5.00	10.00
Temple de Hirsch, Seattle, Wash.	10.00	5.00

Total.	\$75.00	\$45.00
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Total contributions of congregations.

	Relief Fund.	Tract Fund.
Annual contributions	\$ 72.00	\$ 55.00
Single contributions	75.00	45.00
Total	\$147.00	\$100.00
Total contributions		
From individuals	\$526.50	\$416.50
From congregations	147.00	100.00
Total	\$673.50	\$516.50
Total collections.		
Total Relief Fund	\$673.50	
Total Tract Fund	516.50	
Grand Total	\$1190.00	

Of this sum all but \$35.00 have been paid.

The expenditures for the work of the Committee have been

For printing	\$ 67.18
For addressing, etc.	16.39
For postage.	84.25

Total \$167.82

Total receipts

Total expenditures

Total net receipts

Gross receipts, Relief Fund

Pro rata of expenditures.....

Net receipts Relief Fund

Gross receipts, Tract Fund

Pro rata of expenditures

Net Receipts of Tract Fund \$ 32.59

In view of the comparatively small expenditure, and particularly of the fact that \$919.00 are in the form of annual contributions, to be collected in the future at a nominal cost, we feel that the results of this first year's activity are quite satisfactory. It is still too early to fix a definite sum for each fund, toward the attainment of which we must strive. The two funds are still too young for their needs to be finally determined at present. It suffices to have made a good beginning, that augurs well for the future.

It is essential that the Conference realize that we have to do here not with theology, but with business and with business men, and that the

work of this Committee must be conducted upon strictly business lines. The more earnest workers there are, the greater is the promise of success. The Committee realizes, and hereby expresses its appreciation of the fact that much of this year's accomplishment has been due to the individual support of our members, or at least of sixty-eight of them. It is to be hoped that in the future an even heartier support from a larger number of members will be accorded the Committee.

With the approval of the Conference we would offer the following suggestions for the future guidance of this Committee:

1. The names of all contributors to the two funds should be printed in the year book.

2. A copy of the year book should be sent to each contributor.

3. A detachable subscription blank for contributions to the Tract Fund should be printed with each tract, together with a presentation, on the inner page of the cover, of the aims and needs of the Conference in this tract work.

4. The Committee should begin its work very early in the fall, in order that the first appeal for contributions of the year, in whatever form it take, may be made at the time of the high holidays, Rosh Hashona and Yom Kippur.

5. The Committee should ascertain the exact time when the board of directors of each congregation, ministered to by our members, holds its budget meeting, in order that the appeal for congregational contributions may be made at the proper time.

6. A particular effort should be made by our members to have the Relief and Tract Funds remembered, along with other worthy institutions, in wills and bequests, whenever opportunity offers.

7. In view of the fact that much of the work of this Committee must be largely of a clerical nature, suitable provision should be made as soon as possible for the employment of proper clerical help.

For the coming year the Committee proposes to follow in the main the methods pursued this past year. As strong an appeal as possible will be sent to those persons whose names are upon our lists, and from whom no response has been thus far received, and to others whose names we may obtain from those members of the Conference who are not yet numbered among the loyal 68.

It were well if a new tract could be issued this year, and in time to be sent out with our next appeal. This would add force to the appeal and also prove an economical means of distributing the tract.

In conclusion we beg to remind our members again that the actual success of this work depends in the last measure upon their support, individually and collectively, by answering all inquiries as promptly and fully as possible, and by seconding all appeals to their congregations and members whole-heartedly and actively. There is no reason why, if but prop-

erly conducted and supported, the work of this Committee should not put the Relief and Tract Funds upon an independent basis, leaving the Conference free to pursue its other activities and develop unhampered by financial difficulties.

Respectfully submitted,
 EPHRAIM FRISCH,
 MOSES J. GRIES,
 JOSEPH STOLZ,
 DAVID PHILIPSON,
 MAX. HELLER,
 JULIAN MORGENSTERN,
 Chairman.

The financial portions of the report were referred to the Auditing Committee.

Recommendation I was adopted.

It was moved to amend Recommendation II by striking out the words "the year-book," and inserting the words "this report." Upon motion the recommendation with its amendment was referred to the Executive Committee.

Recommendation III was referred to the Tract Committee with instructions to carry out the suggestion contained therein.

The remainder of the report was adopted.

During the discussion of the report the question was raised of the advisability of appealing for contributions to the Conference Relief and Tract Funds to congregations not ministered to by members of the Conference. This question was referred to the Executive Committee.

Rabbi Joseph S. Kornfeld then read a paper on "Ludwig Philippson, in Honor of the Centenary of His Birth," (Appendix C.) The discussion was led by Rabbi Mendel Silber (Appendix C, end) and participated in by Rabbis Philippson and Deutsch and closed by Rabbi Kornfeld.

SUNDAY AFTERNOON.

The following committee appointments were announced:

President's Message—Rabbi Jos. Stolz, chairman; Rabbis Deinand, Foster, Franklin, Friedman, Gries, Levi, Philipson, Rypins, Schanfarber, Schulman and Witt.

Nominations—Rabbi Marx, chairman; Rabbis Alexander, Ettelson, Freund, Kornfeld, Mayer, Rauch, Rosenau, Rothstein.

Resolutions—Rabbi Berkowitz, chairman; Rabbis Hirshberg, Rappaport, Silber, Witt and Zielonka.

Auditing—Rabbi Zepin, chairman; Rabbis Fox, A. R. Levy, Marcuson, Morgenstern.

Memorial Resolutions—Rabbi Deutsch, chairman; Rabbis F. Cohn, Goldenson, M. Lefkowitz, Singer.

Thanks—Rabbi Aaron, chairman; Rabbis Feuerlicht, Kornfeld, Mannheimer, Merritt.

Press—Rabbi D. Lefkowitz, chairman; Rabbis Deinard, Frisch, Rauch and Rypins.

Special Committee on the Recommendations contained in the paper of Rabbi Schanfarber; Rabbi Schulman, chairman; Rabbis Berkowitz, C. S. Levi, and Zepin.

In the absence of its chairman, Rabbi Adolph Guttmacher, the report of the Publication Committee was read by Rabbi Solomon Foster.

REPORT OF THE PUBLICATION COMMITTEE.

To the President and Members, Central Conference of American Rabbis:

Your Publication committee begs leave to submit the report for the fiscal year, June 1st, 1910, to June 1st, 1911.

Last year's report showed a falling off of 20 per cent. on the sales of previous years. This year, we are glad to state, that the sale of our publications is 10 per cent. larger than last year. The prayer book has been introduced, during the last year, by five congregations, and now 283 congregations and 20 institutions use the book. Since the adoption of the prayer book, 17 years ago, 115,876 copies have been sold.

New editions of the prayer book, hymnal and Haggadah, authorized by the Conference, have been published. The second edition of the Haggadah is an improvement on the first, as far as the appearance of the book is concerned. The English text is printed from electro-type plates and new halftones replace the blurred illustrations of the first edition. In this connection, the Committee recommends, (1) a thorough revision of the music. Enough copies of the Haggadah are on hand for the next three or four years, which will give ample time to have the revision made by the very best people.

At its last meeting, the Conference decided to withdraw from sale the Sabbath evening and morning services. Letters from congregations and individuals have reached us asking the Conference to reissue the book. After careful thought, the Committee favors the republication of the Sabbath evening and morning services and recommends (2) that the price of the book be raised from 25 cents to 35 cents; also that the price of the week-day services be similarly raised from 25 cents to 35 cents.

The Conference sanctioned, as an experiment, the sending out of prayer books on approval to congregations prior to the holy days in the autumn. Your agent recommends (3) its discontinuance, and the Committee unanimously favors that recommendation. The experiment has proven a financial loss. The Committee recommends (4) that our agent circularize the congregations a month before the holy days, calling attention to the replenishing of the stock of prayer books.

The recommendation of our agent that the discount of 20 per cent. granted to congregations be only given when books are ordered in lots of at least five, the Committee indorses (5).

The Committee also recommends (6) that the cost of the year book be charged to all, except to Rabbis and professors and students of theological schools and libraries.

The Committee recommends (7) that part of the next edition of the prayer book be printed on Bible paper. The two parts of our prayer book printed on Bible paper would be less bulky than one part in use now. The expense of printing on Bible paper will be about 50 to 60 per cent. more, which will be materially reduced by binding both parts in one volume.

The Committee recommends (8) that in view of the fact that the Conference co-operates with the Union of American Hebrew congregations in the publication and distribution of holy day sermons, that some method may be devised for a still closer co-operation in the publication and distribution of all the publications of the Conference. The Committee recommends (9) that a committee be appointed by this Conference to meet a similar committee to be appointed by the Union of American Hebrew Congregations to bring about, if possible, such closer co-operation.

The report of your agent, which is appended, has been carefully gone over by your Committee.

Books delivered	\$8,205.69
Sales	6,005.20
Remittances in cash	5,472.42
Charged to Conference	368.58
Balance due June 1st, 1911	841.88
Stock on hand	2,307.85

Rabbi S. Foster, a member of the Committee, has made inventory of the stock and it tallies with the inventory made by our agent.

The Publishers Printing Company, with whom are stored our plates and unbound copies, reports as follows:

Union prayer book, Vol. 1	3,800
Union prayer book, Vol. 2	2,300
Hymnal	4,000
Haggadah	4,700
Week day services	2,000

Again we take pleasure in recommending to the Conference the renewal

of our contract for one year with the Bloch Publishing Company. We believe that in doing so we are serving the best interests of the Conference.

Fraternally yours,

S. FOSTER,

JOSEPH SILVERMAN,

MAURICE H. HARRIS,

S. H. GOLDENSON,

A. GUTTMACHER,

Chairman.

Dr. A. Guttmacher,

Chairman Publication Committee, C. C. A. R.

Dear Sir: We have the honor to submit herewith our Annual Report covering the fiscal year, June 1, 1910-May 31, 1911.

A comparison of the sales with those of the previous year shows an increase of about 10 per cent. This is due largely to the increased sale of the cloth-bound prayer books, which is about 40 per cent. higher than the previous year. We believe this increase is due largely to the withdrawal from sale of the small Sabbath Service Book.

There was a fairly large demand for the abridged Sabbath book, and it is our opinion that it would have been better to have kept it on sale, but at an increased price, as recommended by us last year. We believe that the smaller book would continue to sell in fair quantities, if retailed at 40 cents or even 50 cents. The Week Day Service book should also be raised in price from 25 cents to 40 cents or even 50 cents. The demand is not large and the Conference is justified in deriving a larger profit from its sale than heretofore.

We regret to report that the sale of the Haggadah has decreased this year by about 45 per cent. We made every effort to interest the members of the Conference in its sale, sending them special letters and offering to supply printed circulars for distribution among the members of their congregations. Only five rabbis responded. We also sent out thousands of special circulars advertising the Haggadah, at an expense which wiped out all the profit we made on the sales of this book. Whatever the cause may be for the decreased sale, it can not be for lack of effort on our part to bring the book to the attention of the general community.

Five congregations introduced the Prayer Book during the year. Those of Uniontown, Pa., Harrisonburg, Va., and Orange, N. J., discarded other rituals. We have also been advised that the congregation in Oakland, Calif. (Rabbi M. Friedlander) has adopted Volume II and will place an order for a large number of copies in time for the coming holidays.

The Publishers Printing Co. informs us that it has a sufficient number of unbound copies of the Prayer Books, Hymnal and Haggadah and there will be no need to print any of these for the coming season. If the Con-

ference decides to reprint the abridged Sabbath Service, then we would recommend that same be ordered so as to be ready by August 15.

Volume I of the stiff morocco binding, which sells at \$2.00 and which binding your Committee decided not to continue, is now about sold out. We still have 144 copies of Volume II, most of which are the old style, flexible binding, which have been reduced in price, and these we believe can be gradually disposed of. Unless otherwise instructed, we shall not continue to advertise Volume I, stiff morocco.

Previous to the holidays of last year, the Conference authorized the sending out of a special circular offering the Prayer Books to congregations, with privilege of returning unsold copies within 10 days after Yom Kippur. There were about 40 requests sent to us. About 600 books were sent out under this arrangement and about 25 per cent. were returned. Many of them came back long after the time set and in poor condition. We watched the experiment closely, and our conclusion is that it is neither practical nor profitable. We do not advise a continuance of this plan, but if the Conference decides to continue it, we trust that a limit be put upon the number of books to be ordered and returned.

We respectfully suggest and urge that we be permitted to confine the giving of the usual 20 per cent. discount to congregations and other institutions, or their representatives, only when five or more copies are ordered at a time. This will induce congregations, in order to obtain the discount, to have extra books on hand, so that their members can be promptly supplied. It will also enable us to obtain the retail price, to which we are entitled, and which we lose because so many of the retail customers order single copies through their rabbi. For their own personal use, the rabbis should continue to receive the discount price, but we believe that other individuals should pay the full price. Our retail sales are very small and we should not be deprived of the bulk of them, as we now are. We trust that you will see the justice of our claim and permit us to use our discretion in the allowing of discounts.

We venture to express the belief that our work and services, during the past year, have met with your approval. We have tried our best to serve you as efficiently and faithfully as always, and at no time losing sight of the interests of the Conference. Of this, we believe, you have had evidence sufficient to grant us a renewal of our contract.

We gratefully acknowledge the kindness and courtesies that have been extended to us by yourself, your committee and the officers of the Conference. For cordial relations that exist it is a pleasure to offer our appreciation and our thanks.

Respectfully yours,

BLOCH PUBLISHING CO.,

By Charles E. Bloch.

EXHIBIT A.

BOOKS RECEIVED JUNE 1, 1910-June 1, 1911.

1910.

June 1.	150 U. P. Books I, leather	\$1.05	157.50
June 3.	89 U. P. Books II, flexible	1.75	155.75
June 3.	89 U. P. Books I, flexible	1.75	155.75
June 7.	500 U. P. Books I, cloth	.70	350.00
June 8.	11 U. P. Books I, flexible	1.75	19.25
June 8.	11 U. P. Books II, flexible	1.75	19.25
Aug. 15.	197 U. P. Books I, flexible	1.75	344.75
Aug. 15.	195 U. P. Books II, flexible	1.75	341.25
Aug. 16.	257 U. P. Books I, leather	1.05	269.85
Aug. 16.	240 U. P. Books II, leather	1.05	252.00
Aug. 16.	250 U. P. Books I, cloth	.70	175.00
Aug. 16.	250 U. P. Books II, cloth	.70	175.00
Aug. 16.	500 Week-day Service	.17½	87.50
Aug. 18.	241 Union Hymnal	.30	72.30
Sep. 12.	749 U. P. Books II, cloth	.70	524.30
Sep. 23.	500 U. P. Books I, cloth	.70	350.00
Sep. 23.	500 U. P. Books II, cloth	.70	350.00
Oct. 3.	492 U. P. Books II, cloth	.70	344.40
Oct. 20.	250 U. P. Books II, cloth	.70	175.00
Oct. 20.	500 Union Hymnal	.30	150.00
Oct. 21.	300 U. P. Books I, cloth	.70	210.00
Nov. 5.	275 Evening and Morning Service, paper.....	.08	22.50

1911.

Jan. 10.	155 U. P. Books I, cloth	.70	108.50
Jan. 17.	500 U. P. Books I, cloth	.70	350.00
Jan. 24.	500 Union Hymnal	.30	150.00
Apr. 1.	500 Union Haggadahs, cloth	.17½	87.50
Apr. 5.	495 Union Haggadahs, cloth	.17½	86.62
May 9.	500 U. P. Books I, cloth	.70	350.00
May 24.	150 U. P. Books I, unbound	.56¼	84.38
May 24.	50 U. P. Books II, unbound	.56¼	28.12

Total..... \$5,945.97

July 28, 1910, cash 1.85
 Stock on hand May 31, 1910 2,257.87

Grand total \$8,205.69

EXHIBIT B.

STOCK INVENTORY MAY 31, 1911.

473 Union Prayer Book I, cloth	\$.70	\$331.10
70 Union Prayer Book I, leather	1.05	73.50
11 Union Prayer Book I, morocco	1.40	15.40
16 Union Prayer Book I, extra morocco	1.75	28.00
270 Union Prayer Book II, cloth	.70	189.00
511 Union Prayer Book II, leather	1.05	536.55
144 Union Prayer Book II, morocco	1.40	201.60
179 Union Prayer Book II, extra morocco	1.75	313.25
54 Sabbath Evening and Morning Service	.17½	9.45
267 Week Day Service	.17½	46.73
395 Union Hymnal	.30	118.50
400 Union Haggadah, cloth	.17½	70.00
351 Union Haggadah, cloth gilt.....	.32	112.32
161 Union Haggadah, limp leather	.40	64.40
8 Sermons of American Rabbis, cloth	.85	6.80
765 Sermons of American Rabbis, paper	.25	191.25
Total		\$2,307.85

EXHIBIT C.

SALES FROM JUNE 1, 1910-May 31, 1911.

2382 Union Prayer Book I, cloth	\$.70	\$1,667.40
429 Union Prayer Book I, leather	1.05	450.45
55 Union Prayer Book I, morocco	1.40	77.00
313 Union Prayer Book I, extra morocco	1.75	547.75
2514 Union Prayer Book II, cloth	.70	1,759.80
269 Union Prayer Book II, leather	1.05	282.45
28 Union Prayer Book II, morocco	1.40	39.20
228 Union Prayer Book II, extra morocco	1.75	399.00
406 Sabbath Evening and Morning Service	.17½	70.75
414 Week-day Service	.17½	72.45
275 Evening and Morning Service, paper	.08	22.00
1190 Union Hymnal	.30	357.00
762 Union Haggadah, cloth	.17½	133.35
6 Union Haggadah, limp leather	.40	2.40
7 Sermon, cloth	.85	5.95
23 Sermon, paper	.25	5.75
150 Union Prayer Book I, unbound	.5625	84.38
50 Union Prayer Book II, unbound	.5625	28.12
Total		\$6,005.20

EXHIBIT D.

MONTHLY SALES.

1910.

June	\$ 482.73
June	64.20
July	211.92
August	374.20
September	1,604.90
October	1,045.65
November	294.15
December	342.82

1911.

January	195.65
February	295.10
March	252.00
April	270.05
May	571.83

Total.....	\$6,005.20
Balance due from June 1, 1910	785.04

Grand Total\$6,790.24

REMITTANCES.

1910.

July 26	\$ 400.00
September 19	400.00
October 7	400.00
October 25	300.00
November 5	250.00
November 19	500.00
November 28	300.00
December 9	400.00
December 29	500.00

1911.

January 9	500.00
February 18	300.00
March 25	300.00

April 22	250.00
May 6	300.00
June 6	372.42
Total.....	\$5,472.42
Charged to Conference (see Exhibit F).....	368.58
Grand Total	\$5,841.00

EXHIBIT E.

SUMMARY.

Balance due Conference June 1, 1910	\$ 785.04
Value of books received, etc., (see Exhibit A).....	8,205.69
	\$8,990.73
Stock on hand (Exhibit B)	\$2,307.85
Cash remittances (Exhibit D)	5,472.42
Charged to Conference (Exhibit F)	368.58
Total	\$8,148.85
Balance due	\$ 841.88

Above balance represents the sales for April and May.

EXHIBIT F.

BOOKS, ETC., CHARGED TO THE CENTRAL CONFERENCE OF AMERICAN RABBIS.

The following items consist of books sent out on orders from the Conference. Everything is charged to the Conference at the actual cost.

1910.

June 6.	Rebate on 80 U. P. Books, \$1.50 ed.....	\$.15	\$ 12.00
	To Cleveland Jewish Orphan Asylum.		
June 24.	100 U. P. Books, cloth	\$.70	70.00
	100 Union Hymnals	.30	30.00
	To Charlevoix, Mich. Exp.	8.35	108.35
June 27.	Expressage on Reports from Atlanta		1.85
July 6.	200 Fri. Eve. and Sab. Morn. Serv. 17½	35.00	
	Express	2.25	37.25
	To Rabbi Geo. Zepin, Charlevoix, Mich.		
Aug. 4.	85 U. P. Books, \$2.50 ed., reduced to \$2, difference of 35 cents per copy.....		28.00
Sept. 6.	Rebate on 100 U. P. Books, \$1.00 ed.....	.10	10.00
	To New Orleans Jewish Orphan Asylum.		

Sept. 10.	5 U. P. Books II, cloth, .70.....	3.50	
	Express	.30	3.80
	To Miss J. Mendelsohn, Baton Rouge, La.		
Sept. 10.	1 set U. P. Books, cloth	1.40	
	Express	.14	1.54
	To J. A. Bergman, Fäupun, Wisc.		
Sept. 23.	24 U. P. Books II, cloth, .70		16.80
	To Tuberculosis Sanitarium, Winfield, Ill.		
Nov. 18.	Postage and Expressage on Year Books, Tracts, etc., from June 1 to Nov. 1, 1910		7.25
Dec. 21.	Postage and expressage on Year Books, Tracts, etc., from Nov. 1 to Dec. 21, 1910		3.92
Total.....			\$230.76
1911.			
Feb. 24.	25 U. P. Books I, cloth, .70.....	17.50	
	Express	.50	18.00
	To State Reformatory for Girls, Hudson, N. Y.		
Feb. 24.	20 U. P. Books I, leather, \$1.05.....	21.00	
	5 U. P. Books I, morocco, \$1.40.....	7.00	
	Express	.45	28.45
	To Reformatory for Women, Bedford, N. Y.		
Feb. 24.	15 U. P. Books I, cloth, .70.....	10.50	
	Delivery	.10	10.60
	To Lakeview Home for Unmarried Mothers, City.		
Apr. 6.	75 U. P. Books I, cloth, .70.....	52.50	
	Express	1.75	54.25
	To M. F. Low, personal ser. Dept., Chicago, Ill.		
Apr. 10.	Expressage on tracts to Dr. Morgenstern		2.48
Apr. 21.	Freight and drayage on Year Books, 1910		3.68
Apr. 27.	2 Union Haggadahs, .17½	.35	
	Postage	.15	.50
	To Dr. H. Berkowitz, Philadelphia, Pa.		
May 22.	Postage and expressage on Year Books, Tracts, etc., from Jan. 1 to May 22, 1911		11.08
May 25.	40 Sab. Eve. Service, .17½.....	7.00	
	Express	.60	7.60
	To Raybrook Sanitarium, Raybrook, N. Y.		
May 31.	Postage on Year Books and Tracts from May 27 to May 31, 1911		1.18
Total.....			\$368.58

EXHIBIT G.

NEW CONGREGATIONS.

The Union Prayer Book has been introduced in the following congregations since June 1, 1910:

Phoenix, Arizona; Uniontown, Pa.; Harrisonburg, Va.; Florence, S. C.; Orange, N. J.

Upon motion the purely financial portions of the report were referred to the Auditing Committee, and the remainder was taken up seriatim.

Recommendation I was referred to the Executive Committee.

Recommendation II was referred to the Executive Committee for deliberate consideration.

Recommendations III and IV were referred to the Auditing Committee.

Recommendation V was not concurred in by a vote of 22-9.

Recommendation VI was referred to the Executive Committee for consideration in conjunction with recommendation II of the report of the Solicitation Committee.

Recommendation VII was referred to the Executive Committee.

Recommendation VIII was adopted.

Recommendation IX was referred to the Executive Committee for favorable action.

The report of the Finance Committee, Rabbi Ephraim Frisch, chairman, was presented, and on motion was received, and the last portion, referring to the appointment of a permanent secretary of the Conference, was referred to the Committee on President's Message.

REPORT OF THE FINANCE COMMITTEE.

To the Officers and Members of the Central Conference of American Rabbis:

Your Committee on Finance begs leave to report as follows: The action of the last Conference in ordering all of the proceeds from publication transferred from the Relief and General Fund was a wise step, since, notwithstanding this additional source of revenue, there was a deficit of \$5.85 in that fund. If the outstanding bills are taken account of, the deficit amounts to approximately \$225.00. It should be noted, however, that the expenditures for publication this year were heavier than usual owing to the circumstance that both the 1909 and 1910 year books were paid for during this fiscal year (this because of the lateness of the New York Con-

ference); and that new editions of the Prayer Book, the Haggadah, and the Hymnal, all had to be printed and bound this year. This combination of circumstances reduced the revenues from publications by about \$1,000.

A healthy increase is shown by the Relief and Tract Funds which were augmented by the sum of \$1,190 this year through the energetic work of our able Solicitation Committee. Of this sum \$909 consists of annual subscriptions—an encouraging fact.

Your Finance Committee recommends that a larger allowance be put at the disposal of the Corresponding Secretary for office expenses. The welfare of the Conference and consideration for the Secretary require this, and our finances admit of it.

Respectfully submitted,

EPHRAIM FRISCH,
JULIAN MORGENSTERN,
DAVID MARX.

The report of the Committee on Investments was read by the chairman, Rabbi Isaac E. Marcuson, and was adopted, together with additional instructions to the Executive Committee to take under consideration the question of the amount of the Conference moneys to be deposited in any bank previous to investment.

REPORT OF THE COMMITTEE ON INVESTMENTS.

To the C. C. A. R.:

Your Committee on Investments begs to report that no permanent investment was made during the past year. As shown by the Treasurer's report, the monies of the Conference are deposited in savings banks in Cleveland, Ohio, drawing 4 per cent. interest. In view of the experience of the committee, extending over many years, showing the impossibility of a committee, unable to meet and discuss the same, to agree on the best methods of investment, it would urgently recommend that the investment committee as now organized, be discontinued, and that the investment of the funds of the Conference be left to a sub-committee of the Executive Committee.

Respectfully submitted,

I. E. MARCUSON,
MOSES J. GRIES.

The report of the Committee on Pulpit Bureau, Rabbi Henry Cohen, chairman, was read, and on motion was received and ordered filed, and the Committee was discharged with thanks.

REPORT OF THE COMMITTEE ON PULPIT BUREAU.

To the Central Conference of American Rabbis:

The Pulpit Bureau report of last year was referred back to me as Chairman of the Committee, in order to collate the *modus operandi* of older organizations. (See Year Book 20, page 55). To this end I sent the subjoined letter to the following members of the committee: Moise Bergman, New Orleans; E. N. Calisch, Richmond; H. Englander, Cincinnati; M. Friedlander, Oakland; Wm. S. Friedman, Denver; M. H. Harris, New York; J. Rauch, Sioux City; and Geo. Zepin, Cincinnati.

Galveston, Texas, April 26, 1911.

"I should like you, as one of the members of the Pulpit Bureau to ascertain what is being done by other religious denominations towards bringing unemployed ministers and vacant pulpits together; and what methods they pursue in the general mediation between pew and pulpit. You can easily obtain the desired information by asking a representative minister of each of the more important denominations in your vicinity.

"Our purpose is to form a permanent committee for the advantage of rabbis and congregations alike, and it is well to know how older organizations meet the problem. Your immediate attention is necessary.

"Fraternally,

"(Signed) Hy. Cohen, Chairman."

Subsequent to the sending of the above letter, I addressed the following communication to a representative minister of each of the larger Christian denominations (the Roman Catholic Church excepted).

Galveston, Texas, May 23, 1911.

"Dear Colleague: Will you be kind enough to inform me how your church brings unemployed ministers and vacant pulpits together, and what methods it pursues in the general mediation between pew and pulpit?

"An early reply will greatly oblige,

"Yours faithfully,

"(Signed) HENRY COHEN,

"Chairman, Pulpit Bureau, Central Conference of American Rabbis."

From the replies to my personal letter and to those sent to the different sects by the members of my committee, I am constrained to think that at present there exists no satisfactory arrangement to bring together unemployed ministers and vacant pulpits. All denominations seem to be groping and none of them has found the proper medium of establishing an *entente cordiale* between pulpit and pew. There appear to be two general systems of establishing relationship between unemployed ministers and vacant pulpits; (a) appointment of ministers by bishops, with or without the consent of the congregation and (b) independent election by the congregation. Under "a" will be found the Episcopal and the Methodist Episcopal churches. Under "b" the Baptist, Universalist, Presbyterian,

Unitarian, Christian and Lutheran churches. I notice that almost all denominations have found it expedient to engage the services of a field-secretary who keeps in touch with churches without ministers and with ministers who are without churches. His office acts as a bureau of information for church and minister.

Respectfully submitted,

HENRY COHEN.

Individual reports were presented by the chairman and members of the Committee on Social and Religious Union. In the absence of the chairman it was found impossible to merge these reports into one and they were for that reason not acted upon.

The report of the Committee on Conversion Certificate was presented by the chairman, Rabbi David Philipson and on motion was adopted, and the committee was discharged with thanks. It was moved and carried that in the future the certificate be printed in triplicate, one part to be retained by the officiating rabbi, one to be given to the proselyte and the other to be filed with the Corresponding Secretary of the Conference.

REPORT OF THE COMMITTEE ON CONVERSION CERTIFICATE.

To the President and Members of the C. C. A. R.:

At last year's conference the report of the Committee on Certificate of Conversion was adopted. At the post-conference meeting of the Executive Committee, the chairman of the committee was instructed to have the formula adopted by the conference, printed in duplicate. This has been done and I submit herewith 500 copies of the formula printed in duplicate. This being the final step in the work of the committee, I ask that the committee be discharged.

Respectfully submitted,

DAVID PHILIPSON,

Chairman.

Vice-President Schulman took the chair while Rabbi Louis Witt presented a paper on "The Basis of Membership in the American Synagog," (Appendix D²). Discussion was led by Leo M. Franklin (Appendix D²) and was participated in by Rabbi Rauch, Foster, Gries, Frisch, Deinard, Rappaport, Rosenwasser, Klein, Philippon, Fox, Heller, C. S. Levi, Stolz, Morgenstern, Ettelson and Schulman, and was closed by Rabbi Witt.

Upon motion the recommendations contained in the paper were referred to the Committee on President's Message, of which Rabbi Witt was to be a member.

SUNDAY EVENING.

At the evening session of the Conference held in the Temple, Rabbi Goldenson conducted a round-table on the subject, "The Synagog and Social Service." The discussion was participated in by Rabbis Rosenwasser, Rypins, Philippson, Foster, Stolz, Franklin, Friedman, Schulman, Gries, Deinard and Fox, and was closed by Rabbi Goldenson.

MONDAY MORNING, JULY 3, 1911.

The Convention was opened by President Heller. Rabbi Jacob Singer delivered the opening prayer.

The amendment to Art. 6, Sec. 3 of the Constitution, proposed at the Charlevoix Convention, to limit service on the Executive Committee to three consecutive years for all members except past-officers, was taken up as the first order of business. After considerable discussion the amendment was tabled.

The report of the Arbitration Committee was presented by the chairman, Rabbi Joseph Stolz. On motion the report was adopted.

REPORT OF THE ARBITRATION COMMITTEE.

To the President and Members of the Central Conference of American Rabbis:

Your Committee on Arbitration is again happy to report that the services of the committee were not called into requisition a single time during the year. Apparently the relationship between our members and their respective congregations is a peaceful and harmonious one. However, it is well to remind our people annually that, if the emergency should exist, the conference stands ready to use its good influence to arbitrate any official difference that may arise between our members and the congregations they serve.

Respectfully submitted,

JOSEPH STOLZ,

TOBIAS SCHANFARBER.

The report of the Committee on Contemporaneous History was presented by the chairman, Rabbi Gotthard Deutsch.

REPORT OF COMMITTEE ON CONTEMPORANEOUS HISTORY.

Your Committee on Contemporaneous History begs to report as follows:

1. That congratulations be sent to Professor Israel Lewy, of the Breslau Seminary on the occasion of the completion of his seventieth year Janu-

ary 7th, 1911, expressing appreciation of his work as one of the greatest Talmudists of the age, and the teacher of several American Rabbis.

2. That an expression of sympathy be sent to Chief Rabbi Adler of London, on the death of his son, the Reverend S. Alfred Adler, who died November 29th, 1910, and his brother Marcus Adler, who died February 25th, 1911.

3. That resolutions of regret be passed on the death of Dr. Michael Friedlander, late principal of Jew's College, London, and that a copy of the same be forwarded to Reverend Dr. M. Gaster, of London, his son-in-law, and to Jews' College, whose revered head he was for many years.

4. That similar resolutions be passed on the death of Hirsch Hildesheimer, scholar, publicist and communal worker, and that a copy of the same be transmitted to the family of the deceased, and to the Rabbiner Seminar of Berlin.

5. That similar resolutions be passed on the death of the late Rabbi Maurice Fluegel, of Baltimore, and be transmitted to the family of the deceased.

6. That in accordance with the resolutions passed last year, Sabbath Zakor be set aside as the day for preaching on the situation of the Jew in Russia; that the local press be interested in the question, with the object of giving the matter due publicity; and that the Executive Committee prepare a brief statement of the Jewish question in Russia for the information of its members.

7. That a resolution on the Russian passport question be drafted by this convention, and a copy thereof be transmitted to the President of the United States and to every member of Congress.

8(a). That in view of the recent reappearance of the "blood accusation" in Kiev, and the publicity given to it by the Associated Press, a resolution refuting this malicious slander be adopted.

(b) That a statement be drafted by the Executive Committee elucidating this question, chiefly with the purpose of furnishing information to the public press.

9. That in accordance with a previous suggestion, and in order to meet undeniable wants in the circles of the recent immigrants, evidenced by a Shabuot editorial in the Jewish Daily News on the necessity of confirmation, we recommend that Yiddish literature in the interest of Reform Propaganda be prepared by this Conference.

10. That the Executive Committee send circulars to its members requesting them to preach on the Sabbath or the Sunday preceding December 28th, on the life and the work of Ludwig Philippson. It is recommended that the Year Book be published before that time in order to give the members the opportunity to avail themselves of the information on the subject contained in it.

Respectfully submitted,

G. DEUTSCH, Chairman.

On motion the report was taken up seriatim. Recommendations I, II, III, IV and V were referred to the Committee on Memorial Resolutions. The first part of Recommendation VI was adopted. The last part, recommending that the Executive Committee prepare a statement of the Jewish question in Russia, was briefly debated. Being asked to explain the value of such a statement, Rabbi Deutsch said:

Dr. Deutsch—Everybody knows that the Jews in Russia are subject to discrimination regarding their rights of residence and the practice of their religion. What we do not know, at least not all of us, are certain important details. For instance, in 1882 there were passed the so-called May laws excluding Jews from residence in villages, and leading to such cruelties, that a man who has lived a blameless life for thirty years in a certain village and then moves away and wishes to come back, is refused re-admission to the place on no particular ground except that he is a Jew. Again, cases have occurred where a man who has lived in St. Petersburg for years, in order to maintain his residence there had to convert to Christianity and raise his children as Christians. It seems to me that such tangible facts, if presented in brief form and placed at the disposal of the members of the Conference, would materially help in the way of supplying specific information.

On motion this question was referred to the Executive Committee for careful consideration.

Recommendation VII was referred to the Committee on Church and State.

The first part of Recommendation VIII was referred to the Committee on Resolutions; the last part to the Executive Committee.

Recommendation IX was referred to the Executive Committee.

Recommendation X was referred to the Committee on President's Message.

The report was then adopted as a whole.

The Convention then adjourned to the Temple to hold a service in memory of the late Professor Ephraim Feldman, who was a member of the Conference. Rabbi Charles Levi delivered a eulogy on Professor Feldman at the conclusion of which the Conference recited the Kaddish.

The following resolution was then presented and adopted: "That the Committee on Memorial Resolutions prepare suitable resolutions in memory of Professor Feldman and that a separate page of the minutes be set aside for that purpose and that an engrossed copy of the same be sent to Mrs. Feldman."

A paper on "Leopold Loew, in Honor of the Centenary of His Birth" (Appendix E) was presented by Rabbi Julius Rappaport. Rabbis Philipson, Kornfeld and Mayer participated in the discussion that followed.

MONDAY AFTERNOON.

The Committee on Responsa presented an oral report which the Conference received.

The Committee on Synagogal Music, Rabbi H. H. Mayer, chairman; then presented its report.

REPORT OF THE COMMITTEE ON SYNAGOGAL MUSIC.

To the President and Members of the C. C. A. R.:

The most important duty devolving upon your committee on Synagogal Music was to revise the Union Hymnal.

The defects in our Union Hymn Book are painfully apparent. Many congregations refuse to adopt it in its present form, though willing to introduce it in their temples and schools when a revision that commends itself to them shall have been made. Many congregations that have adopted our present book recognize that the limited sphere of its usefulness is largely due to the glaring imperfections with which it abounds and would eagerly welcome a substitute. The drastic condemnation of our Union Hymnal, expressed in the Jewish Encyclopedia, volume 1, page 515, your chairman believes is fully justified. When we remember that our committee of two years ago, in its excellent supplementary report, graded only thirty-four of the texts and only thirty-seven of the tunes of our present book as good, and when we find that only eight numbers were graded good as to both music and text, we must conclude that we can not in approaching our problem of a revised hymnal be guided by the fine counsel of the Hebrew sage, *אכול קליכתי ורוק*, since the sifted sediment of a residuum that is left, after the worthless portions of our own book have been rejected, is too insignificant to be termed the nucleus of an improved edition. The urgent necessity that confronts us is a revision so thorough as to involve the creation of a new work. Half way measures will not suffice. A patch-work revision will not be satisfactory.

Your chairman would gladly have been spared the unpleasant duty of making these strictures, but if the errors of the past are not to be repeated, we must not shrink from a candid statement of the truth.

Previous committees have disposed of the preliminary details of a successful revision. They have analyzed the contents of our Union Hymnal and have furnished valuable critical estimates of the music and verse. They have undertaken to ascertain the authorship of the anonymous hymn-texts. They have outlined plans for a different order of arrangement. They have made some attempts to collect new poems suitable for hymns, but, failing to agree as to the value of the material compiled, they have been unable to lay before the conference a selection of verses bearing the stamp of their approval. They have suggested the names of experts in music whose engagement they recommended to take charge with full powers of editorial responsibility, which recommendation was for good reasons not concurred in.

Gratefully acknowledging the meritorious labors of former committees, your chairman ventures nevertheless to say that at the rate of progress that has been made in the past thirteen years, a satisfactory final edition of our hymnal would not be achieved in a human life-time. This assertion is made, not in derogation of the conscientious efforts of former committees, which no one appreciates more deeply than your chairman, but in order to call attention to the extraordinary difficulties of our problem. The task of preparing a new and original hymnal equal to the best is one that demands special aptitude and a rare combination of qualifications. But the problem, though difficult, much more difficult and urgent, in fact than the problem of a new Prayer Book, is by no means impossible of accomplishment—and within a fairly short time—by men possessing some literary, musical, and executive ability, and realizing the requirements of Jewish theology and the needs of Jewish congregations.

Under the financial limitations imposed upon them, previous committees at the best could not have made much headway. Two years ago the sum of \$500.00 was requested for the Hymnal Committee, and the matter was referred to the Executive Board with power to act. Last year a subvention of \$500.00 for the Hymnal Book Committee was granted unconditionally. An appropriation to the amount of \$500.00 is ridiculously inadequate for the consummation of the purpose in view. Our present book is a regrettable illustration of shoddiness that is an almost certain consequence of a niggardly policy of false economy. At every turn a conscientious Hymnal Committee will be hampered unless there is a liberal appropriation, large enough to cover the amount of all expenses that may be incurred.

Your chairman was fortunate in the men appointed to serve on his committee. Bros. Marx and Stern have had valuable experience as the chairmen of earlier committees, Bro. Marx' advice and active assistance having been particularly helpful to the writer of this report in every contingency. Bros. F. De Sola Mendes, Harris, and Ettelson are literary workers of

recognized ability, and their co-operation has been freely given. Bro. Singer has prosecuted the special tasks assigned him with vigor, enthusiasm and the intelligence of a trained musician.

The labor was so divided that each member of the committee bore his proportionate share of the burden. Many of the duties cheerfully assumed were real drudgery, and the hard-driven toilers would often have been justified in rebelling against the slave-driver methods that had to be used.

Thanks to the loyal and efficient assistance of his associates, your chairman has the satisfaction of being able to report to you that a new Union Hymnal is well in hand and is practically ready for publication.

In seeking suitable hymn-texts, your chairman has read critically about 3,000 hymns in various languages. He has examined the best productions of Jewish hymnology in English, German, and French. He has studied in the Hebrew and in translations a great number of Piutim. He has gone through the files of old Jewish periodicals. He has corresponded with Jewish writers of poetry soliciting verse from them. That no means that his judgment approved of might be left untried, he published a brief card in the Jewish press appealing for appropriate contributions of original poems. As a result of these measures your chairman obtained seven hundred hymn-texts by Jewish authors and a choice collection of two hundred suitable hymn-texts by Christian authors.

Of the seven hundred texts by Jewish authors your chairman selected one hundred and fifty which he submitted to his committee for critical examination. The final revision of your committee will reduce the material on hand, so it would seem, until, to estimate conservatively, about one hundred hymn-texts by Jewish authors will remain.

The Christian hymn-texts of universal character are not so numerous as those unacquainted with the subject imagine. Even the metrical paraphrases of psalms that have been written for Christian worship reflect the spirit of the New Testament rather than the spirit of the Hebrew lyrics from which they are derived.

Many excellent Christian hymns there are that can be made universal in character by expurgating the Trinitarian portions. "Nearer My God to Thee," "Lead Kindly Light" and Sir Thomas Olivers' "The God of Abraham Praise," are among the best known Christological hymns that have appeared, with the sectarian portions removed, in hymn-books intended for use in the Synagogue. Editors of Jewish Hymnals who have followed the plan of borrowing Christian hymns by eliminating from them the sectarian references have probably been of one mind with the Unitarian, who, when asked by an Episcopalian friend whether the Unitarian Service Book is not the same as the Episcopalian, only diluted, replied, "Oh, no; not diluted; *washed*."

A compilation consisting entirely, or chiefly of Christian hymns that are universal in character, or made so by expurgation, would give us a book

that would be Jewish only in the negative sense that it would contain nothing that is contrary to Judaism. For an adequate representation of specifically Jewish ideas we must depend upon writers whose habit of thought is distinctly Jewish. One of the weakest points of all our modern hymnals is the vagueness with which they reflect purely Jewish conceptions.

The demand is sometimes heard that no hymn-texts be used that are of non-Jewish authorship. The Gesangbuch of the Tempelgemeinde of Hamburg was prepared in accordance with this principle. It is worthy of note that the Jewish Religious Union of London gave offense to some people by printing in its Service Book a hymn, universal in character, but by a Christian author.

The one hundred and fifty hymns by Jewish writers which your chairman submits include hymns of praise, hymns of communion, hymns of fellowship, hymns of duty, marriage hymns, processional hymns, hymns of progress, hymns for the holy days, hymns for the dedication of a house of worship, besides others.

Unless contrary to the wishes of the conference, there will also be included in our book, hymns of Christian authorship, but universal in character, and that not because they have been made so by expurgation—a most reprehensible practice—but because they were originally so written.

Part II will contain Hebrew responses and hymns.

Part III will present a series of children's services.

An index of authors, composers, meters and first lines of hymns, and a cross-reference index of subjects will conclude the book.

The conditions imposed by regard for the approved practice of the best models of hymnology your chairman and his committee will faithfully observe.

If the musical settings that have been promised turn out to be of the same degree of excellence as the new hymn-texts that have been compiled, we shall have every reason, in the opinion of your chairman, to be satisfied with our book. About sixty hymns will require new musical settings. At a conservative estimate based upon prices asked by composers for original melodies, the sum of \$1,000 will be the minimum amount needed to acquire all of these sixty new settings.

Among the composers who have signified their willingness to write new music for us are the following: Frederick Cowen, of London; Isadore de Lara, of London and Paris; Carl Goldmark, of Vienna; Edward Samuel, of the Royal Conservatory of Music of Brussels; Henry L. Gideon, organist of Temple Israel, Boston; A. I. Epstein, organist of Temple Shaare Emeth, St. Louis; M. Henle, of the Reform Temple of Hamburg, Germany, and others of equal reputation.

There is one point that can not be emphasized too strongly. This Conference has neither the special knowledge nor the time to take up in de-

tail every question pertaining to the publication of our new Hymnal. Purely technical matters must be left to the discretion of your Committee. Unless a reasonable degree of confidence is felt in the competence of your committee, the completion of a new Hymn-Book will be indefinitely postponed.

Nothing but a critical study and a practical test of the book that will be submitted will answer conclusively the question of the fitness of your committee for the important work to which they have addressed themselves.

Your Committee recommends:

1. That a provisional edition of three hundred copies of our new book be printed without music.

2. That prominent composers who have expressed willingness to write original musical settings for us be invited to submit their manuscript to a commission of experts to be named by the executive committee. Wherever music already exists that the committee finds available for the texts collected, such music shall be used.

3. That composers whose music has been accepted be paid in accordance with a sliding scale of prices, no payment to be made for rejected compositions.

4. That the price for each composition or set of compositions be agreed upon between the composer and your committee and approved by the executive committee.

5. That a time be set aside at the next conference when the Union Hymnal and other matters pertaining to synagogal music be the special order of business.

Respectfully submitted,

HARRY H. MAYER,

Chairman.

And approved by

DAVID MARX,

H. W. ETTELSON,

JACOB SINGER,

Members of the committee present at the Conference.

On motion the report was received and taken up seriatim.

Recommendation I was read and its adoption moved. It was amended to print the text of the music together with the text of the words. It was further amended to refer the number of copies to be printed to the Executive Committee. A substitute was then offered to refer the entire matter to the Executive Committee. The substitute and the first amendment was defeated. The original motion, as modified by the second amendment prevailed *i. e.* the text of the words alone to be printed, the number of copies to be determined by the Executive Committee.

Recommendation II was carried. Recommendations III, IV and V were adopted and referred to the Executive Committee for execution.

It was moved and carried that the request of the Committee for an appropriation of \$1,000 be referred to the Finance Committee with instructions that it report favorably to the Executive Committee.

The report was then adopted as a whole as amended, with the thanks of the Conference.

Rabbi Leo M. Franklin, chairman, next presented the report of the Lyceum Bureau. The report was adopted, the matter of renewing the appropriation of \$50 being referred to the Executive Committee.

REPORT OF THE COMMITTEE ON LYCEUM BUREAU.

To the Officers and members of the C. C. A. R.:

Your Committee on Lyceum Bureau begs leave to report that although the work entrusted to it has gone forward a little more slowly than we had hoped for, it has nonetheless progressed to a degree that is fairly gratifying. As we had occasion to say in a previous report to your honorable body, the influence exerted by our bureau is more frequently indirect than direct, and although we can point to several lecture courses that have been instituted directly as a result of the propaganda made by us, we can not take the credit for them all, inasmuch as negotiations begun by your Committee were concluded by the organizations concerned, without further reference to us. As a result, the statistical tables that might be appended to this report, as showing the actual number of lectures delivered under the auspices of our bureau, would be comparatively small, whereas the courses instituted through our influence are very much more numerous. That is to say, our work has been essentially inspirational. Perhaps this is as it should be inasmuch as it emphasizes more directly the individual effort of congregations, lodges and similar organizations, and gives them a sense of initiative which would be lacking if they were entirely dependent upon our efforts for carrying out the details of their lecture courses. It is gratifying to note nonetheless, that several courses were instituted and conducted directly by us this season. This was the case, for instance, at Niagara Falls, N. Y., and at Muncie, Ind. In the latter place lectures delivered being accompanied by a religious service on the Sabbath eve. In every instance the addresses given under our auspices have been essentially Jewish and have done much to awaken an interest in Jewish matters particularly in the smaller communities.

One of the efforts made by your committee has been to introduce courses of lectures on Jewish subjects, in college and university towns, where there are gathered together a considerable number of Jewish students. As a result, at the University of Illinois, a course has been planned for the coming season, the Ivrim Society of that institution taking charge of the details. The same is likely to be the case at the University of Michigan, where the Menorah Society recently organized promises to superintend the detailed arrangements. It is proposed during the coming year to push the work in university centers, as it is from among the young men and women now at college that we must expect to gain our Jewish leaders in the future. It is true, scattering efforts to interest university students in Jewish work have heretofore been made by other organizations, but as yet no very definite results can be shown. Despite the opinion frequently expressed in some quarters that the Jewish students at our universities do not wish to be identified as Jews, it is my experience that a great majority of them are not only willing but even eager to stand forth among their fellow students as self-respecting Jews and Jewesses, and that they feel a sense of humiliation when they are confronted by the fact that they alone are without a church home and without church affiliation in the college community. In several instances, to the shame of our Jewish congregations be it said, report has it that students of nearby universities are not even made welcome at the services on the high holy days. But happily this is not universally nor even generally true, and where colleges are located in larger cities the problem of meeting the students' needs is comparatively an easy one. This, however, is not the case where, as is usually true, the college or university is situated from thirty to fifty miles from a large congregation. One large congregation in a city adjacent to a college town has for some time had plans under consideration for organizing a branch student congregation from among the college community, and it is altogether likely that this plan will take definite shape before long. In the meantime, where such efforts are not being made, we find a desire on the part of Jewish students to assert their religious identity manifesting itself more and more in the organization of so-called "Jewish fraternities." This tendency, many of us believe, is an altogether deplorable one and one that ought to be discouraged and discountenanced. But it can be overcome only by the process of substitution, and your committee believes that by the establishment of lecture courses on Jewish subjects by competent Jewish authorities, the Jewishness of the students will be maintained and the nucleus of a properly constituted congregational organization will be furnished. In this matter, we plead again for a closer co-operation between our Conference and other Jewish organizations, like for instance the Synagogue and School Extension Department of the U. A. H. C., the Jewish Chautauqua and the Council of Jewish Women. These various organizations can be of tremendous benefit to the

cause if they will but work hand in hand in fostering our movement. Let it be said now and here that the Lyceum Bureau Committee seeks for no credit in the matter, but is perfectly willing to give any organization the full credit for the work which it does. But let the work be done.

Considerable correspondence has been carried on during the year between this committee and various non-Jewish organizations, and although lectures have been delivered to non-Jewish audiences only in the rarest instances, it is gratifying to note that a hearty interest in Jewish affairs seems to be manifest among a great many specifically Christian bodies, and judging from the correspondence now in hand, it is altogether likely that not less than a dozen courses of lectures on Jewish subjects will during the next season be instituted by Christian churches, Y. M. C. A.'s and other similar organizations. The value of thus spreading the message of Judaism to non-Jewish communities is easily apparent.

Year by year the Lyceum Bureau has been confronted by the fact that the personnel of the committee has not been named until late in the fall at a time after the various congregations, lodges and other organizations to whom their appeal is addressed, have laid their plans for their year's work. It is highly necessary if the work is to be carried on as efficiently as it should be, that this committee should be appointed practically at the first meeting of the new Executive Board, inasmuch as its circular letters should reach the various Jewish organizations at their very first meetings either immediately before or immediately following the high holy days in the early fall, and we request either that the new committee be appointed very early this year or that the present committee be authorized to initiate the work for the season and to carry it forward until their successors in office shall be named.

We find from actual experience that it would be wise to have representatives of this committee located in various sections of the country, and to that end we offer the suggestion either that members representing different sections of the country be appointed to this committee hereafter, or that the chairman of the committee be authorized to appoint assistants wherever he may deem such assistants necessary, giving them under his direction full charge of the work in their particular part of the country.

Your committee believes that the Lyceum Bureau, in conjunction with the committee on Social and Religious Union, should undertake the gathering of statistics in regard to communities where there are no organized congregations, to the end that we may know just where courses of lectures such as are delivered under our auspices might be of greatest benefit, and we ask for authority to undertake such an investigation, the necessary funds for it to be voted by this conference.

During the past year we have received from all sources the sum of \$64.00, which, together with the balance on hand September 1st, 1910, gave us a total income of \$77.50. Of this amount we have expended dur-

ing the year the sum of \$43.26, leaving on hand a balance of \$34.24. We ask that this sum, together with an appropriation of at least \$50.00 be made available for the further use of the committee.

Although the practical results of our work are as yet more or less limited, the members of this committee are highly optimistic as to its future possibilities, and we ask for the continued co-operation of our members.

All of which is respectfully submitted.

LEO M. FRANKLIN, Chairman.
SOL KORY,
SOL KORY,
E. MANNHEIMER,
S. G. BOTTIGHEIMER.

The report of the Committee on Elaboration of a Systematic Jewish Theology was then presented by its chairman, Rabbi Samuel Schulman.

REPORT OF THE COMMITTEE ON THE ELABORATION OF A SYSTEMATIC THEOLOGY.

To the Central Conference of American Rabbis:

In accordance with the resolution adopted by the Conference at Frankfort, the Committee on Theology was instructed to publish a volume of Theological Essays on subjects adopted by said resolution of the Conference. The committee feels that this is a very difficult task to perform merely by correspondence amongst its own members.

The committee, therefore, would like the Conference again to express its wish in the matter, and if the Conference, after due deliberation and discussion, should still feel the advisability of such a volume, the committee begs to submit that it ought to be reorganized; that it be made smaller, not exceeding five, and that members of such committee be so grouped that they can, without much inconvenience or expense, meet from time to time, if necessary. The committee feels that by the mere resolution passed at Frankfort, the nature and purpose of the committee have actually been changed. It has now become a publication committee.

A volume of first-class literary essays on various subjects would be a fine thing to achieve and worthy of the Conference, despite the fact that much has been done in the way of clarifying the essentials of Jewish theology since this resolution was passed. But if such a volume is ever to be

published, a smaller committee will have to be entrusted with the task of selecting writers and of supervising the work.

Respectfully submitted,

SAMUEL SCHULMAN,
Chairman.

KAUFMAN KOHLER,
MAX LANDSBERG,
JOSEPH KRAUSKOPF,
WILLIAM ROSENAU,
ABRAHAM CRONBACH,
M. FRIEDLANDER,
DAVID NEUMARK,
MAX RAISIN,
MAURICE LEFKOVITS.

Committee.

Note.—Prof. Neumark, while favoring the report on the whole, does not favor limitation of membership of the committee to one section of the country and does not fear the matter of expense. And Rabbi Friedlander agrees with the spirit of the report, calling for a reorganization of the committee, but objects to the reduction in number and would have them scattered.

The report was adopted and the incoming Executive Committee was directed to re-organize this committee in accordance with its request, limiting its membership to five.

TUESDAY, JULY 4th, 1911.

The Convention was called to order with President Heller in the chair. Prayer was offered by Rabbi David Lefkowitz. In honor of the day the Convention joined in singing the National Hymn.

The Committee on Church and State reported as follows, through its chairman, Rabbi William S. Friedman:

REPORT OF THE COMMITTEE ON CHURCH AND STATE.

To the President and Members of the C. C. A. R.:

Your Committee on Church and State beg leave to report as follows:

During the past year we have corresponded with Klaw and Erlanger; John Cort, president of the National Theater Owners' Association; Lee and J. J. Shubert, Martin Beck, manager of the Orpheum Circuit; Sullivan & Considine Theatrical Circuit, Alexander Pantages, president and manager of the Pantages Circuit of Vaudeville Theaters, and William Morris, President of the American Music Hall Company, writing the following letter to them:

Denver, Colorado, August 20, 1910.

Dear Sirs: I am addressing you as chairman of the Committee of Church and State of the Central Conference of American Rabbis, one of whose purposes is to prevent the lampoon of the Jew on the stage.

I do not believe that you would intentionally offend a large number of theater-goers. Will your love of fair play not prompt you to do what lies within your power to put an end to the contempt and insults to which the Jews are continually subjected?

Kindly let me know what action you will take, as I am anxious to report your answer to the Central Conference of American Rabbis.

Very truly yours,

W. S. FRIEDMAN.

Satisfactory replies were received from the leading theatrical agencies in America.

Replies from Managers.

Dr. William S. Friedman, New York City, Aug. 24, 1910.

Rabbi, Congregational Emanuel, Denver, Colo.

My Dear Sir: Replying to yours of August 20, regarding the prevention of the lampooning of the Jew, as you say, on the stage, I think your position is well taken. While the Jew of the Warfield type educates and does not belittle Jewish character, I will do what I can, and take it up with the National Theater Owners' Association to put a stop to the low caricatures of your race. The vaudeville interests is where you suffer, and not in the legitimate.

Very truly yours,

JOHN CORT.

Dr. William S. Friedman, New York, August 24th, 1910.

1060 Emerson Street,

Denver, Colo.

Dear Sir: We have your letter of the 20th. We have never been in sympathy with the lampooning of the Jew, or of any other race or religion on the stage, and we think it in extremely bad taste to use the stage as a forum to exploit prejudice of any kind; and particularly against the Jews, who form so large a part of our best patrons. There is a big difference between showing the wit and humor of the Jew, as of any other character, and lampooning or bringing him into contempt and ridicule. You may depend upon our hearty co-operation.

Very truly yours,

KLAW & ERLANGER.

New York City, August 27, 1910.

My Dear Mr. Friedman: I beg to acknowledge receipt of your letter of August 20th, and in reply would say that where we are concerned none of our attractions have any character in them which could possibly be construed as an unpleasant caricature of the Hebrew. I quite agree with you that all such are in worse than bad taste, and even if such performances

had no effect whatsoever on a large number of theater goers, we ourselves would be distinctly opposed to ridiculing our own race.

Thanking you for giving me an opportunity to express myself on this subject, I am,

Very truly yours,

J. J. SHUBERT.

Dr. Wm. S. Friedman,
1060 Emerson Avenue, Denver, Colo.

New York, August 25th, 1910.

Dr. Wm. S. Friedman, Chairman,
1060 Emerson Street, Denver, Colo.

Esteemed Sir: I have your valued favor of the 25th inst., and its contents are especially interesting to me, since I am thoroughly in accord with the sentiment expressed—with the object that inspired it—and with the results you hope ultimately to attain.

Both Mr. Meyerfield and myself now—and, in fact, have long entertained the belief that public caricaturing of the Hebrew in the theater is not only undignified, but that it is offensive to a large portion of our very best theater patrons. For several years we have tabooed this form of alleged humor in our houses, and, upon one occasion published an advertisement in all theatrical journals calling attention to this determination.

We congratulate you on the effort your committee is making, and assure you of every support within our power. As I have said, we have eliminated these objectionable features for years in the Orpheum houses, as much as was possible, and we are now using our influence with eastern managers to do likewise.

Believe me to be,

Very respectfully,

MARTIN BECK.

Seattle, Wash., Dec. 3d, 1910.

Mr. William S. Friedman,
1060 Emerson Street,
Denver, Colo.

Dear Sir: Your letter of November 29th received and contents noted. We have notified all our houses to eliminate everything objectionable to any race or denomination; that includes the Irish as well as the Jewish character, therefore, I would like for you people to also notify my different houses to do their utmost to eliminate all of the objectionable features.

Very truly,

ALEX. PANTAGES.

Seattle, U. S. A., Nov. 3d, 1910.

Mr. Wm. S. Friedman,
1060 Emerson Street, Denver, Colo.

Dear Sir: Your letter of October 31st just received. Note the contents

of the same. I am in hearty accord with you in this matter, and have instructed, on numerous occasions, all of our houses to cut out everything that would tend to degrade, not only the Jewish, but all other nationalities, and am pleased to report to you that there seems to be a tendency on the part of the actors themselves to improve in this respect.

Very truly yours,

JOHN W. CONSIDINE.

New York, December 2d, 1910.

Mr. Wm. S. Friedman,

1060 Emerson Street,
Denver, Colo.

Dear Sir: In reply to your favor of the 29th we beg to advise you that William Morris, Inc., were one of the first ones to forbid any actor or actress on their stage to do anything that would lampoon or ridicule, not only the Jew, but any other nationality.

You may rest assured our services are at all times at your disposal for a request of this kind.

Yours very truly,

WILLIAM MORRIS, INC.,
Edward L. Bloom.

Several of the theater managers and owners at once acted in accordance with their promises. It required much correspondence and was very difficult to induce others to live up to their agreement.

1. We recommend that the incoming Committee on Church and State be instructed to appoint one or more representatives in every State, who shall report to the Chairman of the Committee on Church and State any infringement in his territory of the principle of the separation of church and state, any ridicule of the Jew on the stage that may come to his notice, and any prejudiced statements in our public press, or on the forum or elsewhere.

Another important duty performed by your committee was the examination of various text books used in the public schools. It was found that many school song books contained many purely sectarian hymns. The one published by the Cable Company of Chicago contained an offensive song, "Soloman Levi," and a number of Christian hymns. Your committee entered into the following correspondence:

The Cable Company,

Chicago, Ill.

Gentlemen: As chairman of the Committee of the Central Conference of American Rabbis, one of whose objects is to protest against the ridicule of the Jew, I take the liberty of writing to you, feeling confident that your firm would not intentionally offend the Jews of this country.

My attention has been called to your "101 Best Songs." On pages 32 and 33 there is a song, "Solomon Levi," which is an insult to all American

citizens of Jewish faith. Can you not omit this song in future editions, and stop the further circulation of the book containing this song?

The hymns, "All Hail the Power of Jesus Name," page 31; "Jesus, Lover of My Soul," page 44; "Onward, Christian Soldiers," page 80; "Palm Branches," page 81, violate the recent decision of the Supreme Court of your State, June 29, 1910, prohibiting the Bible, religious hymns, etc., in the public schools. I am informed that your book is used in the public schools. For example, Marseilles, Ill.

Will you kindly let me hear from you and oblige,

Very truly yours,

WM. S. FRIEDMAN.

Denver, Colorado, July 14th, 1910.

Dr. Wm. S. Friedman,

Denver, Colo.

Dear Mr. Friedman: Your letter of protest reached this office this morning. It is a pleasure to be able to make this statement: That in no subsequent issue of ours will the song "Solomon Levi" appear.

The writer of this letter, who is also responsible for the publication of the book, merely recognized the song as one of the rollicking college songs of his youth, and did not read, as he should have done, the stanzas of this so-called song.

In another paragraph you make the statement, that "All Hail the Power of Jesus' Name," "Jesus, Lover of My Soul," "Onward, Christian Soldiers," and "Palm Branches," are religious songs and are not allowable in the public schools of the State. Are there any other songs in the edition you speak of which, in your estimation, are equally a violation of the decision of the supreme court?

If, in a moment's leisure you will carefully go through the index, we should esteem it a favor to again hear from you regarding this matter.

Thanking you in advance for the kindness of your letter of protest, we remain,

Very truly yours,

THE CABLE COMPANY,

By R. J. Cook.

Chicago, Ill., July 16, 1910.

Your committee kept in constant touch with the constitutional conventions in New Mexico and Arizona, in order to guard against any infringement of the principle of the separation of church and state. We are happy to report that those constitutions, as framed preliminary to federal ratification, are in accord with the spirit of the conference on the subject of the elimination of all sectarianism.

At the last meeting of the Conference your committee was instructed to issue suitable accounts of our sacred days so that the public, through

the press, might be given correct information of our faith and its symbols. *Rash Hashona*, *Yom Kippur*, and *Succoth* were written up by Rabbi David Lefkowitz; *Chanuka* and *Purim*, by Rabbi Abram Simon, and *Pesach* and *Shabuoth* by Rabbi Martin A. Meyer.

The department of Synagogue and School Extension of the Union of American Hebrew Congregations attended to the distribution of the accounts, mailing five copies of each, 14,000 copies in all, to 411 rabbis and 31 Jewish newspapers. Many of the rabbis reported that the newspapers were glad to print the accounts to the exclusion of others.

2. We recommend that similar accounts of our sacred days be published and distributed every year.

Obeying the request to present, for the information of the Conference, excerpts from the Wisconsin Supreme Court decision of 1890, as well as from the Illinois Supreme Court decision of 1910, we submit the following:

STATE ex rel WEISS et al. vs. DISTRICT BOARD NO. 8 OF THE CITY
OF EDGERTON.

(Supreme Court of Wisconsin. March 18, 1890).

Common Schools—Bible Reading—Sectarian Instruction—Support of Religion.

1. In a petition for a writ of mandamus to compel the discontinuance of Bible Reading in the common schools, averments that petitioners are taxed for the support of the schools, and are equally entitled to the benefit thereof, and that the reading of the Bible therein is contrary to the rights of conscience, and is sectarian instruction, such as is prohibited by Const. Wis., Art. 10, Sec. 3, are sufficiently broad to cover every valid objection that may be made to such reading.

2. Averments in the answer to such petition that the reading of the Bible in the schools is not sectarian instruction, and that there is no material difference between the King James version used in the schools, and the Douay version, are not admitted by demurrer; the former being a conclusion of law, and the latter not well pleaded, being against common knowledge.

3. The "sectarian instruction" prohibited in the common schools by Const. Wis., Art. 10, Sec. 3, is instruction in the doctrines held by one or other of the various religious sects, and not by the rest; and hence, the reading of the Bible in such schools comes within this prohibition, since each sect with few exceptions, bases its peculiar doctrines, upon some portion of the Bible, the reading of which, tends to inculcate those doctrines.

4. The practice of reading the Bible in such schools can receive no sanction from the fact that pupils are not compelled to remain in the school

while it is being read; for the withdrawal of a portion of them at such time would tend to destroy the equality and uniformity of treatment of the pupils sought to be established and protected by the constitution.

5. The reading of the Bible is an act of worship, as that term is used in the constitution; and hence, the tax payers of any district who are compelled to contribute to the erection and support of common schools have the right to object to the reading of the Bible therein under Const. Wis. Art. 1, Sec. 18, Ch. 2, declaring that "no man shall be compelled to . . . erect or support any place of worship."

6. As the reading of the Bible at stated times in a common school is religious instruction, the money drawn from the state treasury for the support of such school is "for the benefit of a religious seminary," within the meaning of Const. Wis., Art. 1, Sec. 18, Ch. 4, prohibiting such appropriation of the funds of the State.

ILLINOIS SUPREME COURT DECISION.

Illinois Official Reporter, July 20, 1910.

The People ex rel, Jeremiah King et al, Plaintiffs in error.

The Board of Education of District 24, etc., Defendants in error.

Opinion filed June 29, 1910.

1. Constitutional Law. Free enjoyment of religious worship includes freedom not to worship. Sec. 2 of Art. 3 of the constitution guaranteeing "the free exercise and enjoyment of religious profession and worship without discrimination," includes freedom from being compelled to join in any religious worship.

2. Same. Children attending public schools can not be compelled to join in religious worship. The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's Prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within the meaning of the constitution, and pupils can not be compelled to join therein against their own or their parents' wishes.

3. Same. The constitution forbids giving sectarian instruction in public schools. The provision of Sec. 3 of Art. 8 of the constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools.

4. Same. Reading of the Bible in the public schools constitutes sectarian instruction. The reading of the Bible in the public schools constitutes the giving of sectarian instruction within the meaning of Sec. e of Art. 8 of the constitution.

A number of rabbis have recently succeeded in persuading school superintendents to substitute in the school curriculum one of the other plays of Shakespeare in place of the Merchant of Venice. Experience has con-

vinced us that the reading and discussion of the Merchant of Venice is often followed by humiliation and insult to Jewish children, and has a tendency to awaken prejudice and ill-will.

3. We recommend that the incoming Committee on Church and State, address to the University Committee, whose function it is to formulate English literature courses for high schools and grammar schools a reasoned request, the form of which is to be approved by the executive committee, that the study of Shakespeare's Merchant of Venice shall not figure in sub-college curricula.

4. We also recommend that the incoming committee on Church and State publish a calendar of our holidays, and send it to the presidents of the universities, and superintendents of the schools of our land, requesting that registration and examination days be set at times that do not conflict with our festivals.

5. Your committee again, as it did last year, urges that the tract committee, or the Committee on Church and State, proceed to publish a booklet on the subject, "This is Not a Christian Country."

The Executive Board asked your committee to formulate resolutions endorsing the decision of the Supreme Court of Illinois and we offer the following for adoption:

The principle of the separation of Church and State must remain inviolate, if the ideals of the founders of our American institutions are to be actualized. These were embodied in the constitution of the United States by those who knew the evils and had suffered from the restrictions of a State Church. The constitution is the crystallization of their ideal of the rights of conscience.

With deep concern has it been noted that religious fanaticism is endeavoring to thwart the purpose thus clearly outlined, and would use the public schools for the propagation of sectarianism. As a last resort the courts will be called upon to lead us back to the position of the fathers and founders of our government. It is a matter of great satisfaction that we have such trenchant and wise court decisions as in 1890 was handed down by the Supreme Court of the State of Wisconsin, and recently, in 1910, by the Supreme Court of Illinois.

Therefore, Be it Resolved, That the Central Conference of American Rabbis assembled in annual convention at St. Paul, Minnesota, record as American citizens, their high appreciation of the service towards the maintenance of the principle of the separation of Church and State, rendered by the Supreme Court of Illinois in its decision against the use of Bible readings in the public schools of that State.

Your Committee also recommends that the following resolution be agreed upon on the subject of the passport question:

Throughout its existence it has been the consistent policy of our government to protect its citizens by treaty rights in all countries where they

are temporarily residing or sojourning as visitors. Russia alone has persistently disregarded these rights of American citizenship. Some classes of American citizens enter Russia at their peril, even when in possession of a passport which bears the seal of the State Department.

Inasmuch as our government is based on the principle of equality before the law of all American citizens, any discrimination because of religious differences should not be countenanced.

Therefore, Be it Resolved, That the Central Conference of American Rabbis, assembled in convention at St. Paul, Minnesota, respectfully urge that the President and the Congress of the United States formally abrogate the treaty with Russia, unless Russia grant equal rights to all American citizens.

Further, That the President of this Conference and the Chairman of your Committee on Church and State be instructed to transmit the above resolution to the President of the United States, to the Secretary of the Department of State, and to both Houses of Congress, through their respective presiding officers.

WILLIAM S. FRIEDMAN,

Chairman.

DAVID LEFKOWITZ.

Rabbi Friedman—I want to add that the Cable Company has omitted all the songs we objected to.

On motion the report was received with thanks and taken up seriatim.

Recommendation I was read.

Rabbi Philipson—Inasmuch as there may be some expense in carrying out this recommendation, it should go through the regular channel, namely, these appointments of representatives by the Committee on Church and State should be subject to the approval of the Executive Committee.

President Heller—If there are no objections it will be so understood.

Recommendation I as thus interpreted was adopted.

The second recommendation was read.

Rabbi Frisch—When that arrangement was first made it was contemplated to have, at least, two or three sets of these holiday write-ups for it was found difficult to have the afternoon papers accept the same write-up as the morning paper had.

Rabbi David Lefkowitz—I fully agree with the previous speaker. We have had accounts, not the very best, especially the first three sent out. From the point of view we may retain these for the

lesser papers, and the Committee on Church and State can prepare new accounts for the coming year.

Rabbi Klein—We are doing a lot of work for the needs of the smaller communities. I had occasion a short time ago to visit a certain congregation, the members of which deplored the fact they had the same difficulty there. There ought to be some way devised whereby any organization, through its secretary, could be supplied with the accounts for distribution in the smaller communities where there are no organized congregations.

Rabbi Schulman—I would suggest to the committee that whereas in the past we suffered from extreme frankness, to-day we may perhaps be suffering from too much dignity. The newspapers need a more vivid description of what a festival is than an average summary of the purpose and logic of the festival. I would make the suggestion that the writers take that into consideration.

President Heller—The Committee will take note of the various suggestions.

The recommendation was then put to a vote and adopted.

Recommendation III was then read.

Rabbi Lefkowitz—There is a University Committee which prescribes what books shall be read in the high schools; non-conformity with these requirements means that the certificates of graduation of these schools are not given recognition by the University Committee. It is that Committee to which we have reference.

Rabbi Deutsch—Shakespeare's Merchant of Venice has a standing in classical literature just as Goethe's Faust has, which is not free from anti-Jewish rallies; the former, in my opinion, is not as classic as the latter is; and it is because of this that this motion should not pass. . . . It is a matter of fact that Faust is one of the classic pieces of the oldest literature, and I do not propose either to expurgate or exclude Faust; neither would I do this with the Merchant of Venice.

Rabbi Schulman—I understand the force of the argument of the preceding speaker, but I do hope this resolution will pass. I would even amend it by adding the words "high school." There may be high schools not influenced by the University Committee. There is no analogy between Faust and the Merchant of Venice. We do not propose to eliminate a classical text-book because of some

scattered allusions. This is an entirely different case. . . . Sentiment is growing in our favor. The governing bodies are themselves ready to eliminate it. They feel the force of our objections. The matter is receiving attention in New York City. The authorities are in full sympathy with our attitude. It is not that we want to eliminate the Merchant of Venice from the studies of the university, but we do want to save our children from the humiliation and pain of sitting side by side with non-Jewish children and having this play so interpreted or rather misinterpreted. Although we know that Irving in his latter days, in his interpretation of Shylock, attempted to make a hero out of him, yet it remains a fact that in the consciousness of the English-speaking people Shylock is a synonym for Jew. If we are going to ask our theatrical managers to eliminate some types of the stage-Jew presented, a more effective and larger result would be reached by eliminating the Merchant from the curriculum of high schools.

(Rabbi Schulman in the Chair.)

Rabbi Heller—I should like to say a word on this question, just because it is a question on which I have reached a conclusion very slowly, very hesitatingly, and because it is a question that may attract more attention than anything else to come before this Convention. I am ready to admit that I was initially opposed to any such action as that recommended by the Committee. Here is a great classic, for the elimination of which from the schools, we are about to ask. This may appear to some people a piece of gigantic presumption. It may appear as if we were asking the American people and indirectly the English people in all the world to anathematize one of the most important plays, certainly one of the most vivid plays of Shakespeare. But while I came here opposed to any such declaration as being liable to misunderstanding, it seems to me the shape in which the committee has brought the question before us is an excellent one and should receive our hearty endorsement. We simply ask that it shall not form a part of the course in the high school and in elementary schools. We put ourselves in this position, that, without condemning Shakespeare, we claim this play is a dangerous one to submit to unripe minds. I wish to add only one word as to what Dr. Deutsch said and that is this: It is perfectly and most pathetically true that the liter-

atures of all the modern nations are poisoned with expressions of prejudice against the Jew, some of them incidental, and some of them coming in the very center and heart of the text. But such expressions as you find in Goethe's Faust, you will find scattered throughout Schiller, and you will find them scattered throughout many other classical and non-classical writings, and we certainly are not ready to ask for any such expurgations of the whole realm of literature. But as against this statement it must be acknowledged as a fact, there is no product whatsoever of any literature which is at one and the same time so highly classical by universal recognition, which stands so high in the esteem of the literary world, and which yet so emphatically and so powerfully centers around this one theme, bearing in contempt upon the Jew as the Merchant of Venice does. If, therefore, we single it out in this conservative, dignified, and quiet manner, being especially careful not to make our condemnation appear as a wholesale one, I for one, although I came here with my mind half made up against the recommendation, believe this step would do a great deal to eliminate occasions for prejudice, and for abuse, as I can testify from the experience of my own boys in the high school where they have had a taste for this species of suffering and I therefore, emphatically and unhesitatingly advocate that the recommendation of the committee be adopted.

The recommendation was adopted without dissent.

The fourth recommendation was then read.

Rabbi Gries—I amend to the effect that this work should be carried out through the Committee's State representatives who should see that the calendar goes to every superintendent of schools and to every college.

Rabbi Philipson—I would further amend to the effect that the committee on Church and State send a communication to all the members of this conference in ample time requesting them to personally see the superintendents of schools and the presidents of the colleges, wherever they can.

Rabbi Deutsch—I am very sorry to again oppose the popular side. I think you are taking a very dangerous step. First, you advocate the separation of church and state, particularly from the point of view of schools, and now you want the schools to be guided by Jewish precedents.

Rabbi Berkowitz—I would be in accord with the sentiment of the last speaker, if it were based upon practical experience. My experience however is quite the contrary. I receive the request from the principal of the high school in Philadelphia, to kindly let him know when the Jewish holidays occur. He desires to be courteous, and to recognize the conscience of his pupils. And a large percentage of the teachers in the public schools and high schools regard it as important to take cognizance of these days. It depends altogether upon the spirit in which you go about it. If you come demanding it, as Dr. Deutsch suggests, then he is justified in his position. But if we come in a courteous spirit, it is entirely different. We have heard a great deal all through the report how much the spirit of the American people is with us in recognizing these conscientious scruples, and it is only in that spirit that we should go to the schools with this proposition.

Rabbi Morgenstern—We are not taking a sufficiently large practical aspect of this matter. The plan before us at present merely has in view those communities in which our members are residing, or with which they can come in immediate contact. Ways and means should be devised by which this committee can reach every school superintendent and every college throughout the country. It should be feasible through the Superintendent of Education in every State to get a list of the superintendents of schools and colleges within his State. After we have that it is a mere clerical matter to send out to all the school superintendents and college presidents from year to year circulars giving them the necessary information. In addition to this our members could, of course, add the weight of their personal influence, in making a determined effort to reach every school superintendent and every college president in the country.

Dr. Philipson—I do not agree with the position of Dr. Deutsch altogether, but I sympathize with what he says in some ways, and especially after hearing the last speaker. I believe it is extremely dangerous for the Central Conference of American Rabbis to address communications officially to the various school superintendents and the various presidents of colleges and universities. It is a different thing for individuals to make the request. We ought to be extremely careful.

The recommendation was adopted as amended. Rabbis Deutsch and Foster desired their votes recorded in the negative.

The fifth recommendation was read and on motion referred to the Executive Committee.

The resolution of the committee endorsing the decision of the Supreme Court of Illinois, with reference to the reading of the Bible in the public schools, together with the preamble, was adopted by a unanimous vote.

The resolution prepared by the Committee with reference to the Russian Passport Question was then re-read.

Rabbi Stolz—I think in this matter we have overlooked something of tremendous importance. In this resolution we ask the president of the United States and others to do all in their power to correct this situation. Now, that is what the Jews of the United States have been doing for the last thirty years, and always the answer is the same, "We would like to very much." They promise it before election, they put it in their platforms, and when the time comes to do something, they say they are very sorry, and can not do anything. Now, the matter has come to an issue before the people of the United States. It is time to do something, and that is that we demand that this treaty be abrogated.

The resolution was adopted by a unanimous vote.

The report was then adopted as a whole and the thanks of the Conference extended the Committee for its excellent work.

Rabbi Heller in the Chair.

President Heller—The next order of business is the program of Religious Education Day. To-day is dedicated to Religious Education. In accordance with our time-honored custom, the chairman of the Committee on Religious Education will be called upon to preside.

Rabbi Gries in the Chair.

The Religious Education Committee, *Rabbi Moses J. Gries*, chairman, presented its report, as follows:

REPORT OF THE RELIGIOUS EDUCATION COMMITTEE.

To the Central Conference of American Rabbis:

Your Committee on Religious Education has labored under many diffi-

culties and disadvantages during the past year, namely: the delay in the appointment of the committee, the very late publication of the year book containing the reports and actions and instructions of the last Conference, and also the failure of many of the members of the committee to make any response or to offer the slightest help. Were it not for the faithful few, the chairman would have been compelled to bear the entire burden and to do all the work.

An effort was made to take a "Census" of the schools under the direction of the members of the Conference. Of 195 members addressed, only 63 responded. The report is necessarily incomplete, but is herewith submitted. An analysis indicates that our schools do not begin to do their full duty. The many congregations reporting no children of non-members, or only a few, explains the smallness of our religious schools, compared with the strength and number of the membership of our congregations, and furnishes one reason for the thousands of children, especially in our large cities, not now receiving regular religious instruction. Our Jewish congregations continue to maintain a wrong attitude toward the children of non-members. They do not seem to be moved by an enthusiastic zeal or by a missionary spirit, to carry Jewish instruction to every child in the community. It is important that we awake to a realization of our obligations, and that we instruct, train and hold the children who are to be the men and women of the next generation.

The most important question before the Religious Education Committee has been the promotion of a Correspondence School for Teachers. The project has been under discussion for the past few years and a number of organizations have had this subject under consideration. The Synagog and School Extension Board, through Rabbi Zepin, report that they have undertaken so many new enterprises that they could not finance a correspondence school. The Teachers' Institute of the Jewish Theological Seminary, through Dr. Kaplan, report that at the present time it would be impossible for the Institute to launch out on any such work, and that all its resources must be otherwise employed at present. The Teachers' College associated with the Hebrew Union College, through Dr. Grossman, report an intention to take up this work, but in reply to repeated specific inquiries no definite answer as concerns plans or program could be secured. The Jewish Chautauqua, through its Chancellor, Dr. Berkowitz, declares that the work has been in preparation for some time, and that the Chautauqua is ready to accept this responsibility, if it will receive proper encouragement and support. I have asked Dr. Berkowitz, as part of the Religious Education Day program, to outline for your consideration and discussion, the proposed correspondence school.

The resources of the Conference are greatly taxed, and its officers, especially its secretaries, are burdened with many responsibilities in the conduct of the business of the Conference. It does not seem possible that

the Conference could establish and conduct a correspondence school without establishing an office and officer, whose life and service would be more continuous and permanent than is now customary with our Conference Committees. The work seems to lie within the province of the Jewish Chautauqua, and it seems to be best equipped to assume the obligation.

Be it therefore resolved that the Conference urge the Jewish Chautauqua to establish a Correspondence School for Teachers, and that the Rabbis be requested to give the Chautauqua Society encouragement, co-operation, and both moral and financial support.

Be it further resolved that the work of the Jewish Religious School Census be completed during the coming year.

Be it further resolved that the Religious Education Committee be given further time for the publication of the descriptive catalogue of the Religious Education Exhibit, and the Teachers' Reference Library and the Jewish Childrens' Library.

The Committee, in a general letter addressed to the members of the Conference, invited suggestions from all, both as to the future work of the Committee and with regard to the future program for Religious Education Day. The Committee regrets to be compelled to report that not a single suggestion was received in response to the general invitation. We, as Rabbis, continually ask loyalty, enthusiasm and service from the people; we, ourselves, should set the example by the enthusiasm, loyalty and service which we give in earnest co-operation to the cause in which we believe.

Respectfully submitted,

MOSES J. GRIES, *Chairman*,
DAVID PHILIPSON,
LEO M. FRANKLIN,
JOSEPH STOLZ,
JOS. H. KORNFELD,
HENRY BERKOWITZ.

At the request of Chairman Gries, action on the resolution contained in the report with reference to the Correspondence School was deferred until after Rabbi Berkowitz had presented his outline of the proposed school. The resolutions regarding the completion of the census and the publication of the Descriptive Catalogue were adopted unanimously.

Rabbi David Philipson then read his paper on "The Harvest Service," (Appendix F).

This paper was discussed by Rabbis Marcuson, Heller, Schulman, Berkowitz, Stolz, Deinard, Levi, Fox and Morgenstern. On mo-

tion the paper was ordered printed in the Year Book with a footnote stating that Rabbi Philipson would furnish copies of his Harvest Service to all who so desired.

TUESDAY AFTERNOON.

Rabbi Henry Berkowitz made a statement on the subject: "A Correspondence School for Jewish Teachers" (Appendix G).

Following Rabbi Berkowitz's statement, the resolution of the Religious Education Committee anent the Correspondence School was put to a vote and unanimously carried.

A paper on "The Problem of Ethical Instruction in the Public School," by Rabbi Tobias Schanfarber was, in the absence of the author, who had been called back to his home, read by Rabbi George Zepin. (Appendix H').

On motion the recommendations at the end of the paper were referred to a special committee for deliberate consideration and reformulation, the report of this committee to be presented the next day.

Rabbi Martin Zielonka led the discussion of the paper (Appendix H').

The Conference passed a vote of thanks to Rabbis Schanfarber and Zielonka.

Rabbi Gries then read the report of the Religious Education Exhibit. The report was adopted as read.

REPORT CONCERNING THE RELIGIOUS EDUCATION EXHIBIT.

To the Central Conference of American Rabbis:

Your Committee on the Religious Education Exhibit beg leave to report that the Conference is indebted to the Bloch Publishing Co. for their generous gift of the books and material published by them; to the Union of American Hebrew Congregations for a set of their leaflets; and to the Jewish Chautauqua for a full set of their publications. The Jewish Publication Society were twice requested to give a full set of their books and pamphlets to the permanent Exhibit. No reply has, as yet, been received.

The Exhibit this year contains a series of lists of Childrens' books and Childrens' Libraries prepared for the public schools and recommended by library and school experts.

Special attention is called to the exhibit of the Religious Education Association, of books dealing with the problem of ethical instruction in schools, the discussion of which theme forms a part of our program. Also to the collection of text-books and pamphlets prepared by the Sunday-school Commissions of various non-Jewish Organizations.

An effort was made to have a special exhibit of the work of our religious schools, their methods and their distinctive books and material. It is with regret that I report that but three schools have responded to this invitation, namely, Rabbi Frisch of Pine Bluff, Ark., and Rabbi Gries of the Temple, Cleveland and Rabbi Stolz of Chicago. It is to be deplored that there is not more enthusiasm for helpfulness to others.

The Conference Exhibit was loaned to the Jewish Religious Education Association of Ohio for its meeting in Dayton in December, 1910; was requested by the Arkansas Jewish Sabbath-school Teachers' Association but could not be forwarded in time; and was likewise loaned to the Religious Education Association which convened in February in Providence, R. I.

Be it resolved that the Committee in the name of the Conference be authorized to give formal expression of thanks to those who have so generously co-operated toward the success of the Exhibit.

Respectfully submitted,

MOSES J. GRIES, *Chairman*,
JOSEPH STOLZ,
LEO M. FRANKLIN,
JOS. S. KORNFELD,
DAVID PHILIPSON,
HENRY BERKOWITZ,

A paper entitled, "Sabbath-school Work for High School Pupils," was then read by Rabbi Leo M. Franklin (Appendix I). Rabbis Stolz, Marx, Gries and Berkowitz participated in the discussion that followed.

On motion the Committee on Religious Education was directed to outline a plan of instruction for adolescents along the lines set forth in Rabbi Franklin's paper, the same to be submitted at the next Conference.

The report of the Text-Book Commission was read by the chairman, Rabbi Gries. The recommendation of thanks contained therein was adopted at once, while the remainder of the report was referred to the Committee on President's Message.

REPORT OF THE TEXT-BOOK COMMISSION.

To the Central Conference of American Rabbis:

The Text-book Commission was appointed very late in the year. All the members named for the Commission accepted the appointment, but very few have offered any suggestion as to the proposed plan of work.

The thanks of the Conference are due to the officers of a group of non-Jewish Organizations for their courtesy to your Commission, for information as to their own past experience freely given, and for their expressed desire and willingness to help in any possible way.

Be it therefore resolved that the Commission be authorized to express to them, the thanks of the Conference.

Books and pamphlets published by these organizations form a part of the Religious Education Exhibit.

It has been the plan of your Committee to endeavor to learn what have been the organization and methods of the Educational Commissions established by other religious bodies, in order to prepare and present to the Conference a plan for future procedure.

An inquiry concerning text-books now in use reveals a remarkable lack of uniformity. The responses contained a general expression of the inadequacy and unsatisfactory character of our present text-books and available material. The need is urgent for Jewish Religious School-books attractive in form and content, and prepared according to modern educational methods.

Various Jewish Organizations are now announcing their intention to publish Jewish text-books. It would be for the good of all, if this newborn zeal might be wisely directed, and these various organizations and institutions brought into some harmonious and successful co-operation.

Be it resolved, that the Central Conference of American Rabbis hereby declare its willingness and eagerness to co-operate with the organizations and institutions interested in the publication of Jewish text books and in the development of Religious Education.

Your Committee, acting upon the recommendation of the President of the Conference, and under the instruction of the Conference which declared that the time has come for the Conference to widen its sphere of active work by preparing and publishing text-books for our religious schools, planned to submit to this Conference a method for procedure.

Your Committee, however, welcome the official communication, through Mr. Walter Freiberg, president of the Union of American-Hebrew Congregations, and through Rabbi Zepin, Director of the Synagogue, School Extension Board, of the general plan and programme of the Union with reference to the publication of Jewish text-books, and of the organization of a Board of Editors, giving ex-officio representation to the Central Conference of American Rabbis, through its president, and the Chairman of its

Religious Education Committee, and to the Jewish Chautauqua Society, through its Chancellor.

Be it resolved, that the Central Conference of American Rabbis express its hearty approval of the proposed project of the Union, urge the need for its prompt and efficient execution, and offer the earnest co-operation of the Conference towards its successful fulfilment.

Be it resolved, that the sentiment here expressed, and the resolution of the Conference be officially conveyed to the President of the Union of American Hebrew Congregations.

Respectfully submitted,
DAVID PHILIPSON,
LEO M. FRANKLIN,
JOSEPH STOLZ,
JOS. S. KORNFELD,

A round table on the "Interesting Features of the Year's Work" was then held in which Rabbis Gries, Heller, Stolz and Rypins took part. The Convention then adjourned until the next day.

WEDNESDAY MORNING, JULY 5.

The Convention was called to order by President Heller. Prayer was offered by Rabbi George Fox.

The report of the Committee on Sermonic Literature was presented by its chairman, Rabbi Samuel Hirschberg and on motion the recommendation contained therein was referred to the Executive Committee.

REPORT OF THE COMMITTEE ON SERMONIC LITERATURE.

To the Officers and Members, Central Conference of American Rabbis:

The Committee on Sermonic Literature through its Chairman, begs leave to report that it compiled in season for the last high holidays its usual set of sermons for these occasions. The pamphlet, according to your action taken at Charlevoix, was distributed through the agency of the Department of Synagog Extension of the U. A. H. C., and reached a far wider and more numerous clientele, and thus was enabled to serve its purpose much more efficiently and successfully, than in previous years. The Committee would herewith tender its grateful acknowledgment to the Department of Synagog Extension, and especially, to its able Director, Rabbi George Zepin, for their splendid services in distributing the pamphlet.

The Chairman, at this writing, has no means of ascertaining the number of past issues of the Holiday pamphlet that may be on hand at Bloch & Co. or elsewhere. But if there be a sufficient number to supply the needs of

small communities or of single families or individuals in the rural districts, who are—as he understands it—the especial concern of the Conference in this matter, he would recommend that these be used for distribution purposes this year, and no new pamphlet be published.

If however, it be the will of the Conference that such a new pamphlet be published, he desires to advise his successor and the successors of his associates on the Committee that four sermons have been received, with the two others necessary to complete such a pamphlet, promised and likely to be shortly forthcoming.

Respectfully submitted,

SAMUEL HIRSHBERG, *Chairman*.

The report of the Committee on Minister's Handbook was read by the Secretary. Since no member of the Committee was present, the report was referred to the Executive Committee to make such disposition of it as it deemed most useful, but, in any event, to have the matter presented for final action at the next Conference.

The report of the Committee on Tracts, Rabbi Max. Heller chairman, was next presented and on motion adopted.

REPORT OF THE TRACT COMMITTEE.

To the Officers and Members of the Central Conference of American Rabbis:

COLLEAGUES: Your Committee on Tracts reports again that no tract has been published during the past year. Various subjects and articles were under consideration, but no conclusion was reached on any one of them. The demand for tract number one has exhausted the supply and calls for republication. Your committee recommends to the executive committee the printing of another edition of this tract. We have as yet been unable to enter upon the propaganda in the Yiddish language which has been favored by the Conference. The committee endorses the recommendation of your Solicitation Committee as to the printing of an explanation of object and appeal for contribution, to accompany each one of our forthcoming tracts. The committee asks that the tract fund collected by the persevering labors of our Solicitation Committee be placed at its disposal and hopes that under the direction of the Executive Committee, with larger means, the good work of tract propaganda may become a regular feature of our annual activities, expanding rapidly in efficiency and service.

MAX HELLER, *Chairman*,

LEO M. FRANKEL,

JOSEPH STOLZ,

DAVID PHILIPSON.

REPORT OF COMMITTEE ON PERSONAL PRAYERS.

Rabbi Henry Berkowitz, chairman, then presented the report of the Committee on Personal Prayers.

To the President and Members, Central Conference of American Rabbis:

GENTLEMEN: The compilation of Prayers for the use of individuals and families in private devotion, heretofore presented and referred back to the Committee by the Conference of 1910, is herewith submitted in its completed form. The work has received searching analysis and revision since our last session. Some forty members submitted their suggestions and emendations. All of these accorded general and hearty approval of the Committee's work.

Under the title: "Prayers for Private Devotion from the Union Prayer Book," we offer this collection as a substitute for the section including pages 286-294 in the Union Prayer Book. The Committee has been at pains to keep this section in as complete conformity as possible with the Union Prayer Book throughout, both in content and spirit, aiming to maintain complete consistency in all parts of our prayer book as to style of publication, translation from the Hebrew, use of formularies, such as Benedictions and the like. The Leeser translations and Dr. Kohler's version have been given preference wherever in the Biblical selections the variants have demanded a selection.

Some of the criticisms received made reference to the omission of certain Prayers. In each instance the omission was intentional in order to keep a clearly defined line of demarcation between Prayers for Private Devotion and those which belong to the projected Ministers Hand-book.

Some members criticized the repetition of several Psalms unmindful of the fact that the Prayers in this collection are for distinct occasions in life and not for such continuous and repeated use as those contained in the other parts of the Union Prayer Book.

We feel that inasmuch as every suggestion received has been carefully considered and acted upon, our work is now completed and we respectfully ask to be discharged.

HENRY BERKOWITZ, *Chairman,*

ISAAC LANDMAN,

C. A. RUBENSTEIN,

MARCUS SALZMAN,

ELI MAYER, *Secretary.*

On motion the report was adopted and a time limit, October 1, 1911, set for the members of the Conference to propose further corrections and suggestions to the Committee. The Committee was instructed to report to the Executive Committee at its meeting in Cincinnati in October, after which it was authorized to proceed with the printing of the book and the preparation of plates. The Committee was further instructed to omit the words **ואהבת לרעך כמוך** in their particular connection on pages 8 and 10 of the manuscript.

WEDNESDAY AFTERNOON.

After an automobile ride about Minneapolis and the vicinity as the guests of the Minneapolis community, the Conference reassembled at four o'clock in the auditorium of the Temple at Minneapolis. A paper on Jewish Apologetics was read by Rabbi Max C. Currick (Appendix J).

The report of the Committee on Dependents, Defectives and Delinquents was presented by its chairman, Rabbi Joseph Kornfeld.

REPORT OF THE COMMITTEE ON DEPENDENTS, DEFECTIVES
AND DELINQUENTS.*To the Central Conference of American Rabbis:*

Your Committee on Dependents, Defectives and Delinquents begs leave to submit the following report. Notwithstanding the lateness of the publication of the Year Book, the recommendations of this Committee in the last year's report have been, in the main, carried out. Those recommendations dealing exclusively with the delinquents, your committee has devoted itself chiefly to this phase of its work.

Pursuant to the instructions of the Executive Committee, your chairman wrote to the secretary of the National Conference of Jewish charities, concerning the rehabilitation of the delinquent after his discharge from prison. He pointed out that at the present time the attitude of our associated charities is not sufficiently sympathetic to the discharged prisoner, and advised that when destitute, at least, first aid should be given him, so that his lapse into a criminal career may not be rendered well nigh certain. In response to this communication, your chairman was assured that this matter would be presented to the superintendents of charities in attendance at the Conference.

Your Chairman has also had a conference with several of the leaders of District No. 6, I. O. B. B., on the advisability of appointing official visitors similar to those of District No. 2, and he received the assurance that this matter will be taken up at the convention of the District this month.

It is also very gratifying to report that all the members of our Conference, and the Rabbis not members of this body, have cheerfully given their time to the religious care of our co-religionists who have strayed from the path of virtue and rectitude. Nevertheless, despite the laudable individual efforts in this worthy cause, we feel that the work, as done at present, is too fragmentary, and, therefore, is inadequate as a solution of this problem,—one of the gravest with which society has to deal. The

official duties of the American rabbi are altogether too numerous to allow him to give enough time, even though he may give his best thought to this subject. The creation of official visitors by the B'nai B'rith is a decided advance, because, the expense of doing this work being borne by the district, each official visitor is required to present an annual report, thereby introducing some measure of organization into this work. But even this remedy is only tentative, and should be regarded simply as a step in the right direction. The desideratum will not be realized until the work will be done by a social worker who will devote all his time and thought to this phase of the social service. Until this is attained, a great deal of propaganda work will have to be done by this body.

Your Committee, therefore, begs to submit the following recommendations:

1. That the President of the Conference address a communication to the other districts of the Independent Order of B'nai B'rith, requesting them to emulate the splendid example of District No. 2.

2. That the holiday notices sent out through the agency of the Department of Synagog and School Extension be also sent to the wardens of the penal and reformatory institutions, and, if possible, to the superintendents of institutions for defectives and dependents.

3. That a census of the Jewish delinquents throughout the country be taken by the Synagog and School Extension. The purpose of this is twofold. In the first place, it will serve as a refutation of the gross exaggerations that appear from time to time in the press, as to Jewish delinquency; secondly, and what is far more important, it will convince American Jewry of the gravity of the problem of criminality among Jews, and stimulate them to do everything that will tend towards its reduction. Inasmuch as this can best be done by the Department of Synagog and School Extension, we request them to undertake this work.

4. That the conference undertake a more thorough investigation of the causes of criminality, and that at some future time a paper on this subject be presented before this conference. Regardless of delinquency among Jews, the synagog can not afford to be behind the church in the solution of this problem. Our religion regards society as an organism, and, therefore, stands on strictly scientific grounds relative to this matter, and is best qualified to give such a solution.

In conclusion, the Committee would express its grateful acknowledgment of the services rendered by all those who unselfishly gave themselves to uplift the Jewish dependents, defectives and delinquents during the past year. We would also thank the Union of American Hebrew Congregations for supplying their religious leaflets, and the Central Conference of American Rabbis for furnishing prayer books without charge to the inmates of institutions.

Respectfully submitted,
JOSEPH KORNFELD.

Upon motion the report was taken up seriatim.

Recommendation I was read. Moved and carried that the Conference communicate through its executive officers with the Grand President of the Independent Order of the B'nai B'rith, requesting that each district of the order undertake the work outlined in the recommendation. Rabbi C. S. Levi wished his vote recorded in the negative.

Recommendation II was adopted.

Recommendation III was read. Moved and carried that the executive officers communicate with the Bureau of Synagog and School Extension of the Union of American Hebrew Congregations requesting it to undertake this work.

Recommendation IV was on motion referred to the Executive Committee.

The report was then adopted as a whole.

The Committee on Civil and Religious Marriage Laws, through its chairman, Rabbi Ephraim Frisch, reported progress.

The report of the Committee on Summer Services was presented by its chairman, Rabbi Zepin, and on motion adopted.

REPORT OF COMMITTEE ON SUMMER CONGREGATIONS.

To the Officers and Members, Central Conference of American Rabbis:

In conformity with the action of last year's Conference, your Committee on Summer Congregations co-operated with the Department of Synagog and School Extension, in the work of popularizing the practice of holding services at summer resorts.

In Michigan, four temporary congregations were established, at Oden, Petoskey, Charlevoix and Ottawa Beach. Six ministers and one layman volunteered their services at these four places. They were Rabbi Solomon L. Kory of Vicksburg; Rabbi David Lefkowitz, of Dayton; Rabbi M. Newfield, of Birmingham; Rabbi Leo M. Franklin, of Detroit; Rabbi Isaac Landman, of Philadelphia; Rabbi Israel Klein, of Chicago, and the layman was Mr. Samuel Ullman, of Birmingham.

A general request was issued to the ministry, to furnish the committee with data concerning services held by them during the summer at various watering places. This request was responded to by Dr. Joseph Stolz, of Chicago, summering at Gull Lake, Mich.; by Dr. Henry Englander, of Cincinnati, Dr. Henry Stern of Providence, and Rabbi M. Feuerlicht of Indianapolis, all at Shawamet Beach, R. I.; by Dr. A. Guttman, of Syracuse, N.

Y., at Star Lake, N. Y.; by Rabbi George Fox of Ft. Worth, Tex., at Frankfort, Mich.; by Rabbi B. C. Ehrenreich of Montgomery, Ala.; Rabbi George Solomon of Savannah, and Rabbi David Marx of Atlanta, Ga., who conducted services during the summer at Kennebunkport, Me., and by Mr. Morris S. Lazaron, a student of the College, who conducted services at Asheville, N. C.

Altogether about sixty services were held by fifteen ministers, and two laymen. Accounts of the services were published in the Jewish press.

The committee respectfully suggests that the same general plans be pursued for the ensuing season.

The committee also urges upon the attention of the members of the C. C. A. R. the desirability of proper publicity in this work. There are many laymen who hesitate to connect themselves with such movements, fearing to become religiously conspicuous. These weak brothers will have their fears allayed by the knowledge that Jews in all parts of the country are acting in a similar manner. The Department of Synagog & School Extension will give publicity to all communications of this sort.

Respectfully submitted,

GEORGE ZEPIN, *Chairman*,

S. HECHT,

SIMON R. COHEN.

Moved and carried that an official communication expressing the thanks of the Conference to the Bureau of Synagog and School Extension for all assistance rendered the Conference in its various activities, be sent to the Board of the Union of American Hebrew Congregations.

The report of the Committee on Week-day Service, Rabbi H. G. Enelow, chairman, was received and on motion the request contained therein was granted.

REPORT OF THE COMMITTEE ON WEEK-DAY SERVICE.

To the President and Members, Central Conference of American Rabbis:

The Committee on Morning Services for Week-days begs to submit the following report:

The members of the Conference have been requested to examine the copy of the booklet mailed to them some time ago, and to communicate their views about it, with suggestions for improvement, to the Committee. The Chairman of the Committee has heard from only five members. Several congregations have been using the book at their Sunday services. The committee asks that further time be allowed it by the Conference for obtaining suggestions from such congregations as to revi-

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sions and improvements they would propose on the basis of their experience.

Respectfully submitted,
H. G. ENELOW, *Chairman*,
LEO. M. FRANKLIN,
MOSES J. GRIES.

The report of the Committee on Synagog and Labor, Rabbi Foster chairman, was presented and on motion received and taken up seriatim.

REPORT OF THE COMMITTEE ON SYNAGOG AND LABOR.

To the President and Members of the Central Conference of American Rabbis:

Your Committee on Synagog and Labor, in submitting its first report to the conference, begs leave to call attention to the fact that its duties have in no way been defined. The committee therefore has felt some hesitancy in grappling with a problem so momentous and comprehensive as that implied in its very name, without definite instructions from the Conference as to the limitations of its endeavors. The difficulty under which the committee labored was all the more magnified by the lateness of the appointment of the committee.

The committee after careful deliberation recommends to the Conference the adoption of the following plan and basis for its work:

I. Secure a record of the activity of the members of the C. C. A. R. in behalf of the Jewish laborer and in the cause of industrial reform.

II. Compile a report of industrial reforms already adopted or proposed by Jewish employers of labor in all lines of industry.

III. Collect data as a record of the achievements of Jews as leaders of theory and practice in industrial reform.

IV. Compile a select list of articles, sermons, essays, and other literary productions, that reflect the moral aspect of the industrial conflict.

V. Investigate the subject of Synagog Administration covering membership, dues and assessments, to ascertain to what extent present methods affect the membership of the laborer in the Synagogue.

VI. The Executive Committee be instructed to select a Sabbath in the year, in which all members of the Conference be requested to preach to their respective congregations on the moral effects of labor.

VII. The committee shall be authorized, subject to the approval of the Executive Committee, to publish a brief bulletin of its study in the field of industry for circulation among members of the Conference.

SOLOMON FOSTER, *Chairman*,
ELI MAYER,
S. N. DEINARD.

Recommendation I was adopted.

Recommendations II and II and IV were referred to the Executive Committee.

Recommendation V was adopted.

Recommendation VI was adopted and the Executive Committee instructed to carry out its provisions.

Recommendation VII was referred to the Executive Committee.

WEDNESDAY EVENING.

(Minneapolis).

After enjoying a banquet at the Commercial Club as the guests of the Minneapolis community, the Conference reassembled.

A paper on Leopold Stein, commemorating the centenary of his birth, was read by Rabbi Harry W. Ettelson (Appendix K).

The following round tables, discussing three helpful books of the year, were then presented:

Drews' "The Christ Myth," Rabbi S. N. Deinard, leader.

Jane Addams' "Twenty Years at Hull House," Rabbi Eugene Mannheimer, leader.

Eschelbacher's "Das Judentum und das Wesen des Christentums," Rabbi Joseph Rauch, leader.

Adjourned.

THURSDAY MORNING, JULY 6, 1911.

(St. Paul).

The Convention was called to order by President Heller. Prayer was offered by Rabbi Herman Rosenwasser.

The Committee on Co-operation in Emergency, Rabbi Max. Heller, chairman, presented the following report, which, on motion, was referred to the Committee on President's Message.

REPORT OF THE COMMITTEE ON CO-OPERATION IN EMERGENCY.

To the Officers and Members, Central Conference of American Rabbis:

Your Executive Committee at its meeting on January 16 at the time of the Council of American Hebrew Congregations created a standing committee which was at once to enter into negotiation with the Union of

American Hebrew Congregations, the Order of Bnai Brith and the American Jewish Committee for the purpose of arranging with these bodies some *modus operandi* by which representatives of our Conference would act uniformly with the other bodies whenever, under some important emergency, a plea was to be made or joint action taken on behalf of endangered Jewish rights.

Since then the prerogative of your Executive Committee to appoint standing committees has been called in question; it has been impossible to bring about a meeting of the committee and it seemed impracticable to arrange so responsible a matter by correspondence. There are principles and practical considerations involved which render it advisable to have action in the matter emanate from the Conference in convention assembled. The matter seems of importance sufficient, as a question of statesmanship, to call for clear and authoritative instructions from our members.

MAX. HELLER, *Chairman*,

S. SCHULMAN,

MOSES J. GRIES,

DAVID PHILIPSON.

The report of the Committee on Memorial Resolutions, Rabbi G. Deutsch chairman, was then presented.

REPORT OF THE COMMITTEE ON MEMORIAL RESOLUTIONS.

The Central Conference of American Rabbis, in annual convention assembled at St. Paul, Minnesota, hereby records its great sorrow at the death on November 16th, 1910, with such startling and tragic suddenness of its honored colleague and co-worker, and eminent teacher in Israel, *Ephraim Feldman*. For over a quarter of a century his brilliant gifts of mind and heart were given to the education of those who were to become the moral and spiritual teachers of the American Jewish people. We extend our sincere sympathy to the bereaved wife and sorrowing children, assuring them that while they mourn the loss of a devoted husband and father, we grieve over an untimely taking away of our beloved associate and friend. May they be consoled with the thought that the life of their beloved dear one has exemplified the words of scripture: "They that are wise shall shine with the brightness of the firmament; and they that lead many to righteousness, as the stars, forever and ever."

The Central Conference of American Rabbis, in annual session assembled, having learned that *Dr. Israel Lewy*, professor of Talmud in the Rabbinical Seminary of Breslau has, on January 7th, 1911, passed the three-score and ten years of his useful life, hereby extends to him its most heartfelt felicitations. The Conference records its sense of gratitude for and appreciation of the valuable services rendered by Professor Lewy, towards a systematic and intelligent exposition of the profound lore embodied in the Talmud.

Resolved, That a copy of this expression of felicitation and appreciation be forwarded to Professor Lewy.

The Central Conference of American Rabbis, in annual session assembled, expresses its profound sorrow at the demise of *Hirsch Hildesheimer*, on December 6th, 1910 in the city of Berlin. *Hirsch Hildesheimer* was a scholar, publicist and communal worker of no mean merit. He was an ever-ready champion by word and deed, of Jew and Judaism. Though his religious convictions were, in many respects, not our own, we deplore in his death the loss of a sincere and courageous spokesman, whose voice and pen were at all times at the service of Israel's cause.

Resolved, That the Conference deeply sympathizes with the grief-stricken widow, and that a copy of this resolution be forwarded to the Rabbiners-seminar of Berlin, of whose teaching staff the deceased was a member.

The Central Conference of American Rabbis, in annual convention assembled, in St. Paul, Minnesota, having learned since its last convocation of the two-fold sorrow that has come to the venerable head of the British Synagogue, the very Reverend Chief Rabbi, Dr. Herman Adler of London, England, in the loss of his son, his only one, S. Alfred Adler, and subsequently of his brother, Marcus Adler, wishes to give expression to its sincere sympathy for this aged servant of the Lord, praying that in the performance of the high and responsible duties of his noble office, he may find that comfort that comes to the faithful doers of God's will, and be consoled with the holy thought that He who wounds bindeth up and although God smites, it is His hand that healeth again.

G. DEUTSCH,
M. LEFKOWITZ,
JACOB SINGER,
FREDERICK COHN.

The first resolution was adopted unanimously and a copy of the same endorsed to the bereaved family.

The second resolution was likewise adopted and a copy ordered sent to Professor Lewy.

The third resolution was likewise adopted and copies ordered sent to the widow and to the Rabbinical Seminary at Berlin.

The fourth resolution met with similar action, a copy being ordered sent to Doctor Adler.

The report was then adopted as a whole.

The report of the Committee on Bible Fund was presented by its chairman, Rabbi David Philipson, and on motion adopted. Rabbi Deutsch asked to have his vote recorded in the negative.

REPORT OF COMMITTEE ON BIBLE FUND.

To the President and Members of the Central Conference of American Rabbis:

Inasmuch as the new translation of the Bible is being prepared under the auspices of the Conference in conjunction with the Jewish Publication Society, it is fitting that the members of the Conference put forth efforts to raise funds in their various communities for the furtherance of the work.

We recommend that the Bible Fund Committee issue a special appeal to our members, setting forth our obligation to do all we can towards establishing a Bible Fund and urging them to take steps to secure subscriptions.

We recommend further that the Bible Fund Committee address a communication to the congregations presided over by the members of the conference, calling upon them to contribute to the extent of their ability to the Bible Fund.

Respectfully submitted,

DAVID. PHILIPSON, *Chairman*,
MARTIN ZIELONKA.

Rabbi Joseph Stolz, chairman, presented the report of the Committee on Prayer Book Revision. The report was adopted and the committee discharged.

REPORT OF COMMITTEE ON PRAYER BOOK REVISION.

Your Committee on Prayer Book Revision, beg leave to report as follows:

The Union Prayer Book is used in more than 300 congregations and institutions and is circulated in more than 100,000 copies. This is eloquent testimony to its intrinsic work and its adaptability to our spiritual needs.

Seventeen years of usage, however, have shown the need of some verbal changes and other modifications. Yet your Committee deems it inadvisable and impracticable to formulate these changes before the old plates shall have been used up and both the Book of Personal Prayers and the new selection and version of Scriptural readings shall have been definitely adopted by the Conference.

Your committee therefore requests to be discharged without thanks.

Respectfully submitted,

JOSEPH STOLZ,
MAX. HELLER,
TOBIAS SCHANFARBER.

The Auditing Committee, Rabbi George Zepin, chairman, presented the following report:

REPORT OF AUDITING COMMITTEE.

We, the undersigned, to whom were referred the reports of the Solicitation Committee, the Treasurer, the Publication Committee, and the Corresponding Secretary, beg leave to report that the same have had our careful consideration.

I. We recommend the work and the plans of the Solicitation Committee. We congratulate the Central Conference of American Rabbis on the financial status in which it finds itself.

II. We would call attention to the fact that the report of the Bloch Publishing Company is not accompanied by the report of an expert accountant, as was directed by previous Conferences.

III. We recommend that the voucher check adopted last year be put into use at once.

IV. We find a difference between the report of the Corresponding Secretary and the Treasurer in regard to the amount of money credited to the Relief Fund and Tract Fund due to variation of book-keeping. We recommend that this matter be referred to the Executive Committee, so that the moneys may be properly distributed, and each fund get credit for what rightly belongs to it.

V. We would further recommend that the date of June 10th, be fixed for the closing of all books, accounts and statements rendered to the Conference, so that your Committee may have some basis for comparing the various accounts.

VI. In the Treasurer's Report Article 1 and Article 2 are concurred in.

VII. In the request of the Publication Committee as to the printing of Prayer Books on Bible paper, we heartily approve of the suggestion, if it be practical, but as no printing of Prayer Books will be done this year, we suggest that the matter be left for the next Conference, and would ask that in the meantime the committee furnish figures as to the relative cost for paper, binding, etc., and also their opinion as to the effect of this change on the sale of other styles of book.

Respectfully submitted.

GEORGE ZEPIN,

GEORGE FOX,

A. R. LEVY,

JULIAN MORGENSTERN,

I. E. MARCUSON.

Section I was adopted. Section II was referred to the Executive Committee. Sections III, IV, V, VI, and VII were adopted. The report was then adopted as a whole.

Rabbi S. Schulman then presented the report of the Special Committee on the recommendations contained in Rabbi Schanfarber's paper.

REPORT OF SPECIAL COMMITTEE ON RECOMMENDATIONS CONTAINED IN RABBI SCHANFARBER'S PAPER.

Your committee to which were referred the resolutions on ethical instruction in the public schools and the introduction of the study of sex hygiene, recommend the following for adoption:

Whereas it is the sense of this Conference that ethical instruction should not be given without the religious sanction and *Whereas* this Conference believes that the secular character of the public schools should be maintained sacred and inviolable.

Be it therefore resolved: that this Conference go on record as opposed to the introduction of ethical instruction in the public schools, save as it is incidental to the school activities and in connection with the regular secular studies prescribed in the curriculum.

With regard to the introduction of the study of sex hygiene in the Public School, the Conference is not yet ready to pass thereon.

S. SCHULMAN,
C. LEVI,
G. ZEPIN.

The first resolution was read.

Rabbi Berkowitz—I find myself in complete disagreement with this resolution. The opening statement seems to me somewhat loose. It says: "Whereas, it is the sense of this Conference that ethical instruction should not be given without religious sanction." Now, I believe we all agree that ethical instruction ought to be given with religious sanction, but I doubt whether we are ready to say that instruction of that kind shall not be given unless it be absolutely and solely religious instruction. . . . There is a kind of ethical sanction in the policeman's club, and some people can understand no higher sanction than that. There is a kind of ethical sanction in utilitarian philosophy; it is good as far as it goes, but it is not the best. So there may be other sanctions for ethical instruction. Hence I do not believe that this statement is the exact truth. The most vital and essential sanction is that of religion, but by no means should we exclude every other kind of sanction. It is only in this respect that I take objection to the wording of

the resolution. In the public schools it is possible to teach ethics. It must be left to the option of the parents of the children, as to what kind of sanction they desire the ethical instruction to have. Whereas, we all agree that there must be a religious sanction, we are likewise to agree that that kind of sanction may not be enforced in the public schools. For that reason we have the religious schools of the different denominations.

Rabbi Deutsch—I hope this resolution will not pass. It is a meddling in political affairs, and is likely to involve us in a great deal of trouble. It practically declares in favor of parochial schools. You certainly are opposed to parochial schools and certainly wish to retain the secular character of the public schools. . . .

Rabbi Feuerlicht—I have considered this matter very thoroughly during my ministry and I have come to this conclusion, that we should go on record that religious instruction shall be given in the public schools; that ethical instruction shall be given in the public schools, and that each religion shall have its representative teacher.

Rabbi Rosenau—I trust that this resolution will not pass. I am in favor of ethical instruction by personal influence alone, incidental to the various disciplines of the public schools.

Rabbi Morgenstern—There is a wrong premise in this argument as I see it, viz: That ethical instruction should not be given without religious instruction. The first question is, "Can ethical instruction be given without religious instruction?" Some authorities hold that it can. The only thing upon which this Conference is agreed is that there should be no religious instruction in the public schools. But, if ethical instruction be possible without religious instruction, then it is a stultification of this Conference to declare before the world that you can not and should not give ethical instruction without religious instruction. I hope this resolution will not prevail. It would be a mistake for this Conference to go on record that because we are opposed to the teaching of religion in the public schools, we will likewise oppose all positive ethical instruction, when many authorities greater than we, insist that the latter can be given without the former, and the question is consequently still open.

Rabbi Aaron—I am opposed to this resolution, because it does not represent our feelings in this matter. It is a sort of subterfuge. We all agreed that religion should not be taught in the public schools. I have had personal experience with a great many teachers some of whom are fanatically religious. I remember that on one occasion a teacher was present at one of my services and after the benediction she told some of her Jewish friends that she was thoroughly outraged by the character of the benediction. She felt like rising in that great assembly and calling me to book for not blessing that congregation in the name of Jesus Christ. That was a teacher in one of our public schools. Now we want to prevent that feeling from cropping up in the public schools. We do not want any sectarian teaching, but we do want ethics in our public schools, and there is no reason why a teacher should not teach the Ten Commandments in the public schools as well as in any of the religious schools.

Rabbi Mayer—It is high time for us to indicate our stand clearly, to issue a declaration of principles on this question. It seems to me this proposal of Brother Schanfarber clearly enunciates the principles by which we should stand. The religionists have been urging and insisting that we have sectarian instruction. We have been opposing that. When they found the ground taken from under their feet, they came to the conclusion that if we can not have religious instruction we will have ethical instruction. Has sectarian instruction in France been successful? The writer of the paper says not. He says the statistics show an increase in crime in France in the last decade, and to such an extent that formal religious instruction in the public schools has been a failure.

Rabbi Philipson—I believe with the last speaker that this is a matter of principle, and we ought to be very careful. I am entirely in accord with the committee, but I believe the committee's expression is somewhat loose, and I will, therefore, offer an amendment. I will read it:

"Whereas it is the sense of this Conference that ethics derives its highest sanction from religion and whereas this Conference believes that the secular character of the public schools should be maintained inviolable;

"Be it, therefore, resolved, that this Conference go on record as opposed to the introduction of formal and systematic ethical instruction in the public schools. This shall not be understood, however, as opposition to ethical instruction as it is incidental to the school activities and in connection with the regular secular studies prescribed in the curriculum."

I believe this Conference should go on record as opposed to the introduction of formal and systematic ethical instruction in the public schools.

Rabbi Schulman—I accept the amendment.

Rabbi Gries—I have brought to this Convention a collection of books, prepared to serve as text-books for ethical instruction in the public schools as an illustration I would take "Ethics for Children," the author of which is a member of the Massachusetts Board of Education. This book is being adopted in many of the schools of the country and was proposed for adoption by the Cleveland Board of Education. The circular which puts this book before the public contains this statement: "This book is entirely free from partisan or sectarian bias and is founded on the broad basis of Christian ethics." That is what the average educator understands by ethics, or ethical instruction. I had to protest to the Board of Education to which this book was submitted and have them to eliminate it on account of the sectarian and Christian allusions. . . . It is on account of these things that we ought to make a clear declaration of principles.

Rabbi Lefkowitz—I am opposed to this motion. We are treading upon dangerous ground. We are planning to interfere with certain things that are being done in our public schools, which in no way interfere with our religious convictions. In most of the State constitutions there is a provision that children shall be instructed in morals, and at the same time these constitutions provide that there shall be no religious instruction. Shall we then say that we desire, as a conference, to contradict the different State constitutions of this union? Are we going to say that we, as a Conference of rabbis, do not wish to live in accordance with the constitutions of the various States, but desire that they shall be radically changed? I believe we have nothing to lose and everything

to gain by admitting the possibility of ethical instruction in our public schools, and leaving the religious sanction to our own Temples and the various church denominations throughout the country.

President Heller—I am heartily in favor of these resolutions. I think that they are splendidly worded. But I want to oppose their adoption at this meeting, because it seems to me a sense of proportion is lacking in dealing with a question as important as this, and about which we differ so pointedly, in the short time at our disposal. A year should be given for preparation and an entire day assigned for discussion. Otherwise this will result only in an immature expression of the sense of the majority. Let us remember that whether we pass these resolutions or whether we refuse to pass them, we shall stand before the country in a very delicate position. Refusing to pass means putting ourselves on one platform, and passing them means putting ourselves on another platform. I would move you as a substitute that the whole matter of these resolutions be deferred for consideration next year.

Rabbi Philipson—I will ask the speaker if he will accept this addition to his motion, that the Executive Committee be instructed to send this resolution as amended to every member of the Conference with the information that this shall be discussed at next year's Conference.

President Heller—With great pleasure I will accept that.

Rabbi Gries—I should like to ask the president this question: What does he think will be the influence and the impression if this Conference does not act upon this resolution, now that this difference of opinion has been expressed here?

President Heller—We shall frankly state, and our discussion will show in our Year Book that the time left us in this eleventh hour is far from sufficient to do justice to so important a subject; that is the impression that will go forth.

The previous question was then called for.

President Heller—The previous question has been called for. Will you state your motion with your addition, Rabbi Philipson?

Rabbi Philipson—I move that the Executive Committee be in-

structed to send out very early this year to every member of the Conference a copy of these resolutions as amended, and that a time be set for the discussion of this question at next year's Conference.

The motion carried.

The Committee on President's Message, Rabbi Joseph Stolz, chairman, next presented its report.

REPORT OF THE COMMITTEE ON THE PRESIDENT'S MESSAGE.

To the President and members, Central Conference of American Rabbis:

The Committee on President's Message begs leave to report as follows:

It is with a deepening sense of our responsibility that we contemplate the fact that the Jewish communities in America are attaining an eminence of supreme importance in the Jewish world. To the solution of the problems incident to the vast immigration of our co-religionists, our American-Jewish communities, have brought heroic sacrifices in befriending and welcoming the immigrant and providing as far as possible for his welfare in the new world.

I. We recommend that the members of the conference urge their respective congregations to further the educational, social, industrial and religious well-being of the immigrant, and especially to welcome their children in our religious schools.

II. Recognizing that the lives and deeds of the great scholars, teachers and preachers of Reform Judaism should widely be known by our people, we recommend that the members of the Conference be requested to preach on Sabbath, Dec. 30, on the life and work of Ludwig Philippson, the centenary of whose birth occurs December 28, 1911.

III. We recognize with gratification the growth of a broader democratic spirit in the administration of our congregations and religious schools, and strongly recommend that the C. C. A. R. through its members encourage their respective congregations to make membership possible for all who desire it.

IV. The committee recommends the adoption of the report of the Sabbath-school Text Book Commission as follows:

Your committee, acting upon the recommendation of the President of the Conference, and under the instruction of the Conference, and under the instruction of the Conference which declared that the time has come for the Conference to widen its sphere of active work by preparing and publishing text-books for our religious schools, planned to submit to this Conference a method for procedure.

Your committee, however, welcome the official communication, through Mr. Walter Freiberg, president of the Union of American Hebrew Congre-

gations, and through Rabbi Zepin, Director of the Synagogue and School Extension Board, of the general plan and programme of the Union with reference to the publication of Jewish text books, and of the organization of a Board of Editors, giving ex-officio representation to the Central Conference of American Rabbis, through its President, and the Chairman of its Religious Education Committee, and to the Jewish Chautauqua Society, through its Chancellor.

Be it resolved, That the Central Conference of American Rabbis express its hearty approval of the proposed project of the Union, urge the need for its prompt and efficient execution, and offer the earnest co-operation of the Conference towards its successful fulfilment.

Be it resolved, that the sentiment, here expressed, and the Resolution of the Conference be officially conveyed to the President of the Union of American Hebrew Congregations.

V. With reference to the passage in the President's message in regard to Christian Science, we recommend that the Executive Committee consider the advisability of having a paper prepared on the subject for the next Conference.

VI. We note with gratification the growing evidence of good-will among nations and record our hearty appreciation of the impulse given by the President of the United States toward the practical realization of the prophetic ideal: "Nations shall not lift up sword against nation, neither shall they learn war any more."

We therefore hope that proposed international arbitration treaties between the United States and other countries be speedily ratified.

VII. In the survival of such isolated people as our brethren, the Falashas of Abyssinia, we see a remarkable example of the religious constancy of the Jew. Feeling that we have a duty to the Falashas to secure for them the religious instruction they crave, and to safeguard them against the zeal of the Christian missionaries,

We recommend

(a) The Conference shall send its fraternal greetings to the Falashas, and express to them the sincere joy of the Conference over their loyalty to Judaism.

(b) The Conference shall affiliate itself with the International Pro-Falasha Committee, and the sum of \$25.00 annually shall be contributed by the Conference to the work of the Committee in behalf of the Falashas.

(c) The members of the Conference shall be requested to become individual contributors to the Pro-Falasha Fund and to urge their respective congregations as well as religious schools to contribute to the same cause.

The Executive Committee shall inform the President of the U. A. H. C. of the readiness of the members of the Conference to serve as members of local Pro-Falasha committees to be appointed under the resolution of the Executive Board of the U. A. H. C. by the President.

VIII. (a) In view of the rapidly increasing clerical work of the Conference, we recommend that Art. VI, Sec. I of the Constitution be amended by changing the words "Recording Secretary, Corresponding Secretary, to "Secretary," and the word "eleven executive members" to "twelve Executive Members."

(b) We further recommend, that the Executive Committee be empowered to allow a sum not to exceed \$600.00 for the present year to be expended for clerical aid to the Corresponding Secretary.

At a time when many conflicting policies and measures are being devised for meeting the problems of our Jewish life, we heartily endorse the statement of the President "that religion is the *raison d'être* of the Jew and that it is as representatives of a religion, not of a race, that we have a right, without detriment to our citizenship to plead for our oppressed brothers in benighted lands, and for our undiminished rights in our own country." Jews, standing before the world as a religious community, natural and proper representation should include their religious leaders.

IX. We therefore recommend that a new standing committee be appointed. The chairman of this committee shall be the President of the Conference by virtue of his office, and one of its members shall be the chairman of Committee on Church and State. This committee shall be known as the Committee on Co-operation. Be it resolved that official notification of this action be given through the Executive Committee.

We take pleasure in offering to the President the congratulations of the Conference upon his successful administration.

Signed,

JOSEPH STOLZ, *Chairman*,
S. SCHULMAN,
DAVID PHILIPSON,
LOUIS WITT,
CHARLES S. LEVI,
LEON FRANKLIN,
MOSES J. GRIES,
ISAAC L. RYPINS,
SOLOMON FOSTER, *Secretary*,
WM S. FRIEDMAN,
S. N. DEINARD.

On motion the report was taken up *seriatim*.

Recommendations I and II were adopted.

Recommendation III was read.

Rabbi Witt—I feel with the deepest conviction that the compromise of my recommendations as just read is colorless, and spineless, so much so that although my congregation is waiting on the

action of this Conference as to what it may do the coming year. I am going back with a sense of defeat that a more positive and courageous statement was not made by the moral leaders here. I wish to read the compromise I suggested. I simply ask this Conference to say that the dues of our American congregations should be lowered. I would like to see this resolution moved or I would like to see the proposition deferred for one year more, and the members asked to consider this matter just as they were asked to consider the matter of ethical instruction in the public schools. I offer this as a substitute motion.

"The Conference recognizes that it is right and sound in principle that there should be a lowering of the minimum rate of dues as a condition of membership; that the privilege of voting should be granted to every member regardless of the rate of his dues; and that the pews should be open and unclassified; and it urges the practical application of these principles wherever and as far as warranted by local conditions."

Rabbi Berkowitz—I appreciate fully and heartily the sentiment just now pronounced. I came to the Conference trusting that there might be some clearly defined expression of principle on this subject. It is now under consideration by my congregation. It is bringing a larger democratic spirit into the congregation. And I should go home likewise depressed and disappointed if the Conference fails to give those of us who are working in this direction a word of encouragement, or at least a statement to the effect that the principle is an honest one, even though it may be very remote as yet in the possibility of its fulfilment. We who are the men of ideals, to whom the people look, not for mere concrete material values, but for spiritual values in congregational life; we want some help from this organized body of religious leaders.

Rabbi Feuerlicht—I am deeply impressed with what Brother Witt says, and I feel in justice to him and in justice to all of us that the same procedure should be taken as in the matter of ethical instruction; that it should be laid over until next year; that we should have a full year for consideration and then vote on it intelligently.

Rabbi Philipson—We recognize the principle of this recommendation; but we want to leave it to each congregation to do as it feels right.

Rabbi Franklin—I want to say that the recommendation of the committee was made after very careful deliberation; nevertheless, Dr. Philipson and other members of the committee will remember there was not that same unanimity which seems to be the impression of some of the speakers. There was a very decided difference of opinion in regard to the matter, and the very differences that arose in the committee are being brought forward here on the floor this afternoon. This is a matter of more importance than some of the members of this Conference seem to believe. There is a growing sentiment throughout the land for some such expression as that asked for by Rabbi Witt. However, I do not believe that the recommendation as phrased by Rabbi Witt ought to be adopted. I believe that it goes a little too far in its recommendations. I, for one, could not announce myself as quite ready to recommend to the congregations throughout the land that the privilege of voting should be granted to every member regardless of the rate of his dues. There are certain property rights involved in a membership of a congregation which make this inadvisable. But I do believe that some expression of our feeling in this matter ought to be put on record. There is a growing demand for the greater democratizing of our synagogues. I, therefore, agree with Doctor Berkowitz that something not quite so weak, not quite so general, as the resolution of the committee should be adopted. If we are not now in a position to re-phrase the resolution as framed by the committee, and if we are not prepared to accept the amendment as offered by Rabbi Witt, then I should be most heartily in favor of deferring the matter until another year, until it can be given adequate consideration.

The substitute motion was lost. The original recommendation was adopted.

Recommendations IV, V, and VI were adopted, the latter by a rising vote.

Recommendation VII (a) and (c) were adopted; (b) was referred to the Finance Committee.

Recommendation VIII (a), being an amendment to the Constitution, was laid over for action until the next Conference. VIII (b) was adopted.

Recommendation IX was adopted.

Recommendation X was adopted by a rising vote.

The report was then adopted as a whole.

The report of the Committee on Resolutions, Rabbi Henry Berkowitz chairman, was next presented and adopted as a whole.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

During the past year widespread and vigorous efforts have been made for the suppression of the "White Slave" traffic. This evil is not local but international and not limited to any particular creed or race. We therefore note with great gratification the assembly of an international conference at Madrid; the activities of the various governments abroad, of our own federal government; the enactments of more rigorous legislation by 29 states in the Union and the general co-operation of press, pulpit and other public agencies resulting in the diffusion of information and the exercise of powerful moral influence to overcome this evil.

We, the C. C. A. R. in annual convention assembled heartily endorse these and all other efforts of the kind and urge our members to give their best efforts to guard the Jewish home and the purity of the Jewish character.

The suggestion of the committee on a contemporaneous history to give publicity to a refutation of the blood accusation we consider would be ineffectual and of little value now and recommend the omission of the same.

We recommend that the resolution on mausoleum burial, referred to this committee, be submitted to the Committee on Responsa for an opinion.

Respectfully submitted,
HENRY BERKOWITZ, *Chairman*,
MENDEL SILBER,
MARTIN ZIELONKA,
LOUIS WITT,
SAMUEL HIRSHBERG,
JULIUS RAPPAPORT.

The report of the Committee on Thanks was read by its chairman, Rabbi Israel Aaron, and was adopted unanimously and by a rising vote.

REPORT OF THE COMMITTEE ON THANKS.

To the President and members, Central Conference of American Rabbis:

Your Committee on Thanks begs leave to submit the following report.

Before closing the 22nd Session, the C. C. A. R. considers it a pleasant

duty to express its sense of gratitude and profound appreciation of the many acts of great kindness and graceful courtesy, of which it has been the recipient from the community of St. Paul.

Rarely has the Conference been entertained with such engaging and lavish hospitality, and in few other places of meeting has so much real interest in its proceedings been manifested, or such ready and full sympathy for its work and aims been displayed. With deeper significance than the formal utterance indicates, we want to thank Mt. Zion Hebrew Congregation and its honored and ever-obliging rabbi and courteous officers, who placed at our disposal their beautiful House of Worship, and who devoted themselves with such kindness, energy and forethought to the arrangement of every thinkable requirement for the welfare and success of our meeting.

We also want to thank the Choir, whose inspiring singing so helped to beautify our opening services.

We are especially grateful to the various committees, the ladies and gentlemen, who have so unstintingly ministered to our needs and comforts, and in every way did so much to facilitate the conduct of our business and the despatch of our work; and to make our periods of leisure supremely pleasant and enjoyable.

Our thanks are due to Mr. and Mrs. I. Dittenhoefer, and Mr. and Mrs. William L. Goodkind for the delightful receptions given at their home.

We also desire to express our special appreciation of the kindness of the community of Minneapolis, and its honored and genial rabbi, in permitting us to enjoy so delightful a day in their midst, and in entertaining us with such superb hospitality in their beautiful city.

To the Press of the City of St. Paul and Minneapolis, we are under great obligations for space liberally accorded, and for the fair reports of our proceedings which it published.

We want to assure our hosts and friends, in the Twin Cities that we account it a privilege to have met here, and that the delightful sojourn in their midst, spent under conditions so pleasant, and in surroundings so congenial will abide with us as one of the pleasantest recollections in the experience of the Central Conference of American Rabbis.

Signed,

I. AARON, *Chairman*,
EUGENE MANNHEIMER,
J. FEUERLICHT,
JOSEPH KORNFELD.

Invitations to the next Conference were extended by Niagara Falls, N. Y., through Rabbi Joseph Jasin and Denver, Col., by Rabbi William S. Friedman. On motion the question of time and place of the next Conference was referred to the Executive Committee.

The report of the Committee on Nominations was then read by its chairman, Rabbi David Marx.

REPORT OF THE COMMITTEE ON NOMINATIONS.

To the President and Members, Central Conference of American Rabbis:

Your Committee on Nominations unanimously submits the following names for your consideration:

<i>Honorary President</i>	Kaufman Kohler
<i>President</i>	Samuel Schulman
<i>Vice-President</i>	Moses J. Gries.
<i>Treasurer</i>	Leo M. Franklin
<i>Recording Secretary</i>	Julian Morgenstern
<i>Corresponding Secretary</i>	Solomon Foster

Executive Board: Israel Aaron, Gotthard Deutsch, Harry Ettelson, William S. Friedman, Ephraim Frisch, Maxmillian Heller, Harry H. Mayer, David Philipson, William Rosenau, Isaac L. Rypins, Joseph Stolz.

Respectfully submitted,

DAVID ALEXANDER,
HARRY ETTELSON,
CHARLES FREUND,
JOSEPH KORNFELD,
HARRY H. MAYER,
JOSEPH RAUCH,
WILLIAM ROSENAU,
L. JACOB ROTHSTEIN,
DAVID MARX, *Chairman*.

On motion the report was adopted unanimously and the Secretary was instructed to cast the ballot of the Conference for the officers nominated in the report.

The thanks of the Conference to its retiring officers were expressed by a rising vote.

After thanking the Conference for the honor he had enjoyed of being its President and for the co-operation of the members during his administration and their attention and courtesy during the session, retiring President Heller introduced the new President, Rabbi Samuel Schulman, who spoke as follows:

President Schulman—Before proceeding to voice the feelings which are natural to one in my position, I will give myself the pleasure of expressing my sense of appreciation of the whole-souled

service which the out-going President gave to this Conference during the last two years in which I have had the privilege and pleasure of being associated with him as Vice-President. I endorse every word he has said in respect to our experience in this Conference. The Conference is growing in its own self-reliance, in the knowledge of its own resources and in its own perfect poise and self-mastery, and I believe that our convention in St. Paul, will for many reasons, be a noted one in our history, and one of the important reasons is that it has produced on the whole the best evidence of merit and wisdom; a Conference in which large serious work was done; a Conference in which excellent papers were read; a Conference in which many vital questions were handled with dignity, though not without energy; with the zeal of positive convictions, though not lacking in kindly courtesy and consideration for the colleague; a Conference of perfect harmony and peace, not in a rhetorical sense, which sometimes makes the phrase empty, but in a real sense; and that that was possible is in no small measure due to the spirit of ministering help from the presiding officer that loved to weigh and deliberate and to see the right and light of many sides of the question. It gives me great pleasure thus to speak what was in my heart with respect to the out-going president.

In voicing my feelings of appreciation I believe that I do not exaggerate when I say that this is one of the happiest moments of my life. I believe that the English-speaking people have really a correct standard with respect to the decision of the worth of men. They say a man is to be judged by his peers. I believe in all walks of life this is a fact. I do not care how great a man is; I do not care how inconspicuous a man is; he is to be judged by what his peers think of him, and when they have honored him it is one of the momentous and high-water marks of his life. It is, therefore, a great pleasure for me to know after twenty-one years of ministry in this country that I have reached the stage when my colleagues of the Central Conference of American Rabbis have not thought me unworthy of electing me to the office once held by Isaac M. Wise. This pleasure and this sense of honor, let us speak it frankly, is for me enhanced by a peculiar and individual thought. This Central Conference of American Rabbis is a conference open to all

rabbis, in this country, of attainment, of worth and of service on behalf of Judaism in America, irrespective of shade of thought or belief, irrespective of origin or education, irrespective of any consideration. According to the conception of the great man who founded the Conference, it was to be a catholic body, inviting hospitably every one that wished to enroll himself in the army on behalf of American Judaism. But as a matter of fact, the weight of authority, the assumption of responsibility, as the representative of American Judaism as it is expressed in Conference before the American public, were carried on the shoulders of the alumni of the Hebrew Union College, of which the founder of the Conference was the master and the teacher. And it is for the first time in the history of the Conference, since the death of this great master and teacher and leader and organizer, that it has elected a man who has not the honor to be a member of that body of alumni of the Hebrew Union College. And a man would be conceited indeed, considering all circumstances, if he were not to recognize the peculiar honor this involves; and I, for one, hesitate not to voice my sense of this honor, and to express my gratitude to all members of the Central Conference of American Rabbis for the distinction conferred upon me in this election. I pray God that he will help me in realizing all my ideals, and all my hopes and aims with respect to the great opportunity offered to the Central Conference of American Rabbis as a Jewish body equipped for work greater than any other Jewish organization; and I hope my ideals in respect to it will be realized, with the co-operation of all the rabbis of the Conference, who, I trust, will help me make this administration a successful one. I thank you.

Adjournment.

The closing prayer and benediction were delivered by Rabbi G. Deutsch. The Conference then adjourned sine die, the hour being 1:10 p. m.

AMENDMENTS TO THE CONSTITUTION PROPOSED.

The following amendments to the Constitution were offered in the course of the Convention:

In view of the rapidly increasing clerical work of the Conference, we recommend that Art. VI, Sec. 1 of the Constitution be amended by changing the words "Recording Secretary, Corresponding Secretary" to "Secretary," and the words "eleven executive members" to "twelve executive members."

Proposed by the Committee on President's Message.

Amendment to Art. VII, Sec. 1:

In place of the section as at present, this section shall read as follows: This association shall meet annually in general convention the week after Passover at such time and place as the previous Conference or its executive board shall decide.

DAVID PHILIPSON,
JULIAN MORGENSTERN,
DAVID MARX,

In order that the Conference may be free to hold its annual meetings at the places and under the conditions which shall be most favorable to its influence upon the country and the best development of its work, it is hereby moved to amend Art. VII, Sec. 1 of the Constitution by striking out the words "in the month of July."

Respectfully submitted,
MOSES J. GRIES,
ISAAC L. RYPINS,
LEO M. FRANKLIN,

Amendment to Art. III, Sec. 1, to read as follows: All active and retired Rabbis of congregations and Professors of Rabbinical Seminaries shall be eligible for membership. All applications for membership shall be acted upon by the Executive Board.

JOSEPH, STOLZ,
DAVID PHILIPSON,
MAX. HELLER.

SUMMARY.

Forty-six members were in attendance.

317 Prayer Books were distributed gratis during the year among eleemosynary and penal institutions.

The Executive Committee reported having sent engrossed resolutions to Mr. Claude G. Montefiore of London, Eng., in appreciation of his presence at and participation in the Charlevoix Conference.

Reports and papers presented before the Conference must hereafter be in triplicate and a time and space limit set and observed for papers.

A further subvention was granted Ehrlich's "Randglossen" by the Executive Committee.

The Solicitation Committee reported gross receipts of \$673 for the Fund for the Relief of Superannuated Rabbis and \$516 for the Tract Fund. It was decided to print the names of contributors, individuals and congregations, in the Year Book. The members of the Conference were urged to persuade their congregants to remember these two funds in their wills and bequests.

The Publication Committee reported that 283 congregations and 20 institutions are now using the Union Prayer Book. New Editions of the Prayer Book, Hymnal and Haggadah had been issued during the year.

It was decided not to establish a Pulpit Bureau at present, following the recommendation of the Committee that dealt with this subject.

A form for the Conversion Certificate was adopted. The Certificate is to be printed in three folds, one to be retained by the officiating rabbi, one given the proselyte and the other filed with the Corresponding Secretary.

The sympathy of the Conference was extended to Chief Rabbi Herman Adler of England on the death of his son, Reverend S. Alfred Adler, and his brother, Marcus Adler. The death of Dr. Michael Friedlander, London; of Hirsch Hildesheimer, Berlin; and of Rabbi Maurice Fluegel, Baltimore, were also lamented and memorial resolutions adopted.

A special Memorial Service was held in memory of the late Professor Ephraim Feldman, of the Hebrew Union College. It was decided to set aside a separate page of the minutes for appropriate resolutions in his memory, a copy of which was ordered sent to the widow.

The felicitations of the Conference were extended to Professor Israel Lewy of the Rabbinical Seminary at Breslau on the occasion of his seventieth birthday celebration.

The centenaries of the birth of Ludwig Philippson, Leopold Loew and Leopold Stein were commemorated by the reading of special papers on these three scholars and leaders of Reform Judaism. It was decided to desig-

nate Sabbath, Dec. 30, 1911, as the proper occasion for the members of the Conference to preach on the life and works of Ludwig Philippson, the centenary of whose birth falls on Dec. 28th.

Decided progress on the composition of the new Hymnal was reported by the Committee on Synagogal Music. It was voted to print a provisional text of the words for the scrutiny of the members of the Conference. It was further determined to make the subject of the Hymnal a special order of business at the next Conference.

The Committee on Church and State reported having received letters promising co-operation in the movement seeking to stop lampooning of the Jew on the stage from nearly all the managers of theatre syndicates, including John Cort, Klaw & Erlanger, Lee & S. S. Shubert, Martin Beck, Sullivan & Considine, Alexander Pantages and William Morris. It also reported that the Cable Company promised to eliminate the offensive song "Solomon Levi" from all its publications in the future.

This Committee further reported that, with the co-operation of the Department of Synagogue and School Extension of the U. A. H. C., there had been distributed 14,000 dignified press notices concerning the Jewish holidays and that these had been used almost exclusively by the newspapers.

It was voted to appoint local representatives of the Committee on Church and State throughout the country to safeguard Jewish rights and combat Jewish misrepresentation in the press, on the forum, etc.

In addition to being ordered to continue the practice of sending out press notices of the holidays, the Committee on Church and State was ordered to send through its local representatives a calendar of the Jewish holidays to presidents of universities and superintendents of schools, requesting them to avoid setting registration and examination days on the Jewish holidays.

It was decided to request the University Committee to eliminate the study of Shakespeare's Merchant of Venice from sub-college curricula.

The Conference unanimously endorsed the recent decision of the Supreme Court of Illinois prohibiting the reading of the Bible in the public schools of that state.

By a rising vote the Conference passed a resolution calling upon the President and Congress of the United States to abrogate the existing treaty with Russia because of the latter's discrimination against American citizens of the Jewish faith in the matter of passports. The resolution was transmitted by telegraph.

Sabbath Zachor was again named as the Sabbath when rabbis are to give attention in the services to the persecution of co-religionists in foreign lands.

The Religious Education Committee was instructed to complete the census it began of Jewish children receiving religious training and to

prepare descriptive catalogues of the Exhibit, and of teachers' reference books and a children's library.

The Conference endorsed the plan of the Jewish Chautauqua Society to establish a Correspondence School for teachers and pledged its co-operation.

The Committee on Religious Education was directed to outline a plan of religious instruction for adolescents.

Final action was taken with regard to the little volume of "Personal Prayers" which will be issued during the coming year as a companion volume to the Union Prayer Book.

It was decided to ask the I. O. B. B. to urge all its component Districts to appoint chaplains to minister to Jewish prisoners in their regions, after the example of District No. 2.

The Department of Synagogue and School Extension of the U. A. H. C. will be asked to take a census of Jewish delinquents.

It was voted to name a certain Sabbath in the year for discussing from the pulpit the moral aspect of labor.

The members of the Conference are to urge their congregations to contribute to the Bible Fund in order to further the work of translation now going on.

It was decided not to revise the Union Prayer Book until the present plates are used up and the new book of Personal Prayers and the new Scriptural Readings are definitely adopted by the Conference.

The question of the propriety and value of formal, systematic ethical instruction in the public schools was the subject of a paper and a long debate. In view of the importance of the problem, it was decided to make it a special order of business at the next Conference.

Congregations are urged to make membership possible for all who desire it. They are requested to welcome and befriend the immigrant and especially to throw open their religious schools to his children.

The Conference decided not to go into the enterprise of publishing religious text books under a Commission of its own, but to accept representation through its President and Chairman of its Religious Education Committee on the Board of Editors to be organized by the U. A. H. C. to undertake that work. The Conference heartily endorsed the plan of the Union in that direction.

The Conference noted with gratification the impulse given by the President of the United States toward the spread of amity between nations and heartily endorsed international arbitration treaties between the United States and other countries.

The Conference voted to send its fraternal greetings to the Falashas of Abyssinia, expressing its joy over their loyalty to Judaism. Rabbis and

congregations and religious schools are urged to contribute to the Pro-Falasha Fund.

Owing to the increasing duties of the Corresponding Secretary, the appropriation for clerical aid to that office was doubled.

A new standing committee, proposed by the Executive Committee, and to be known as the Committee on Co-operation in Emergency was created. This Committee is to co-operate with similar committees of other Jewish organizations on occasions when Jewish rights at home or abroad are endangered. The President of the Conference and the Chairman of the Committee on Church and State must be members of this Committee.

The Conference approved strongly of all efforts being made to suppress the "White Slave" traffic.

In Memoriam

Professor Ephraim Feldman

Resolution adopted by the Central Conference of
American Rabbis, in Convention assembled,
at St. Paul, Minnesota, July Sixth,
Nineteen Hundred and Eleven.

THE Central Conference of American Rabbis in annual convention assembled at St. Paul, Minnesota, hereby records its great sorrow at the death on November 16th, 1910, with such startling and tragic suddenness, of its honored colleague and co-worker, and eminent teacher in Israel,

Ephraim Feldman

For over a quarter of century his brilliant gifts of mind and heart were given to the education of those who were to become the moral and spiritual teachers of the American Jewish people.

We extend our sincere sympathy to the bereaved wife and sorrowing children, assuring them that while they mourn the loss of a devoted husband and father, we grieve over the untimely taking away of our beloved associate and friend.

May they be consoled with the thought that the life of their beloved dear one has exemplified the words of Scripture: "They that are wise shall shine with the brightness of the firmament; and they that lead many to righteousness, as the stars forever and ever."

G. DEUTSCH	}	COMMITTEE
FREDERICK COHN		
M. LEFKOVITS		
JACOB SINGER		

A

MESSAGE OF RABBI MAX. HELLER, PRESIDENT OF
THE CENTRAL CONFERENCE OF AMERICAN
RABBIS, TO THE TWENTY-SECOND ANNUAL CON-
FERENCE, AT ST. PAUL, MINN., JULY 2, 1911.*Colleagues and Friends:*

Every age, it has been said by way of truism, is an age of transition; there are, however, periods of epochal fermentation and ours is one of these, especially for Judaism and markedly for the American Jew. If the last nine or ten decades have witnessed a series of revolutions: in methods of transportation and communication, in the range of industry and commerce, in the expansion of science and education, in political, civic and social life, such as has rendered the distance between 1910 and 1810 essentially greater than was that, say, between 1810 and 1510, these same decades have brought to the Jews of the occidental world an upheaval of outward conditions and a change of spiritual atmospheres to which, in width and depth, even our dramatically varied history offers scarcely a parallel.

The life-task of the Western Jew, as the gates of opportunity swung open for him, seemed to consist principally in rapid adaptation to citizenship in the modern world and in the preservation of his faith amid a radically changed environment. After centuries of wandering in the wilderness of fanaticism the Jew had been admitted to what seemed to be a promised land of equal opportunity, of civic and social fellowship; he felt, whether articulately or inarticulately, that in the Palestine of the modern world the old ark would have to dwell in a new temple, that the tabernacle of the desert would prove unfit for his new Jerusalem.

REFORM IN THE LIGHT OF BIOGRAPHY.

Whatever might be said with justice as to the errors and extravagances of the Reform movement, however true it might be

that in some of their theories and practices the great leaders of Reform Judaism were swept along, sometimes too far, by temporary currents, the time is coming when sober history must accord to these men the important place that rightfully belongs to them in the steadfast evolution of Judaism. Reform Judaism can not be explained out of such base and petty motives as mere love of comfort or the demagogue's desire to please, out of any mania of imitation or any cringing to the Gentile, from a mere mixture of indifference, vanity and self-contempt. As we study the lives of these scholars and writers, these preachers of the living word, at the calmer distance of their centennial birth-anniversaries, as we pass in review their struggles and their sufferings, the toil and the inspiration with which they fought their way onward, we can not but realize the intense Jewish enthusiasm which moved them to take upon themselves the martyrdom of the pioneer; we come to understand that, if in countries of small Jewish populations, like England or France, or of less advanced civilization, like Austria and Russia, Reform Judaism was unable to gain a foothold, the reason lay neither in a deeper religiousness nor in a more tender loyalty to the old, but largely in the lack of the profound modern scholarship, of the lofty moral courage, of the tireless, virile energy that animated the immortal pioneers of Reform.

THREE JEWISH WORTHIES.

We have paid the tribute of our reverential gratitude, in previous gatherings, to Holdheim and Geiger, to Einhorn and Adler, as we did to Samson Raphael Hirsch and Gabriel Riesser, to Rashi and Moses Chaim Luzatto, when some centennial landmark of each historic figure recalled to us his respective share in the unfoldment of Judaism. We are called upon, at the present convention, to commemorate the centennial birth-anniversaries of three protagonists of Reform: of Leopold Stein, Leopold Loew and Ludwig Phillipson, who illustrate, in diverse and yet co-ordinate spheres, by activities that have much in common, and which yet, in each case, bear the stamp of strong individuality, in what divergent ways the Reform idea appealed to gifted men of widely different tastes and endowments. All of these three men

were ardent patriots, friends of liberty, enthusiastic champions of enlightenment: all of them were preachers of distinction, though their methods of preaching and their habits of emphasis lay along diverse paths; while Phillipson was the Jewish journalist par excellence yet both of the others were active for years in the service of religious journalism: while Phillipson and Stein attained a measure of success in the field of poetry, fiction and the drama, Leopold Loew combined scientific scholarship with rare eloquence and lofty courage, until he became the dominant figure in Hungarian Judaism. They were strong, brave men, these three, no timid compromisers or slavish imitators; all of them endowed with that glow of responsive fancy which knows how to revere the past, how to value the poetry of association and the wealth of meaning that reside in symbol and ceremony; each of them, at one time or another in his life, demonstrated his capacity for generous self-sacrifice in the service of ideal causes. To review their lives is to feel that, with few exceptions, the Reform movement enlisted in its cause the born religious leaders of the day, the men who, devotedly loyal to the past, yet appreciated and yearned to serve the needs of the present as well as the demands of the future.

THE RUSSIAN EXODUS.

Until the beginning of the ninth decade of the last century, as has been said, two problems were paramount with the Jew of all Western countries: how to adapt himself, the individual and the community, to his newly won position as a citizen and how to preserve his faith amid a radically changed material and spiritual atmosphere. Difficult as these problems were, complicated far beyond the similar problems of our non-Jewish fellow-citizens in all lands, far as we should still have been from their solution, had we been left undisturbed to the task of working them out, they have been, in a measure, crowded back by the appearance of an emergency, the true proportions and the momentous significance of which we may possibly be unable to appraise at our point of nearness. Anti-semitism was born out of primitive hatreds decked out in scientific guise and, largely under its agis, the mediæval depotism of Russia, leagued with the untamed savagery of the Muzhik,

brought back into our day the heinous carnage of Crusade and Black Death, reinforced by all the degrading and extortionate legal oppression which modern ingenuity can devise and which unprincipled corruption renders quite incalculable. As a consequence, our day has witnessed a mass-migration of Jewish refugees which, at least in numbers, surpasses every similar catastrophe in the records of Judaism. Whether this greatest of all Jewish migrations will prove a blessing in disguise by hastening the day of Eastern Jew's deliverance from the bondage of mediævalism, by consummating an unprecedentedly wide dispersion of the Jew, with whatever advantages, under modern civilization, may finally accrue from such dispersion, or whether the lot of Russian Jewry is to be the irremediable scandal of modern civilization, this much seems certain that, beyond all other parts of the world, our great republic has been the chosen destination of these wanderers, that, just as the latter middle age created a great Jewish center in the Empire of Poland, so our own day is witnessing the rise of another great Jewish center in our country, the proportions of whose future may be divined from the impressive fact that it boasts, even now, the possession of the largest Jewish community which has ever been harbored in one city.

THE PROMISE OF THE FUTURE.

We have been told by eminent and far-seeing European coreligionists, again and again, that the future of modern Judaism rests with us. Some years ago this prediction was based, in the main, partly upon the boundless range of American opportunity, partly upon the perfect freedom of unfoldment we seem to enjoy above our coreligionists of all other lands, in the absence of a State Church on the one hand and of any strait-jackets of ecclesiastical organization on the other. Latterly, similar statements have rather had in view the rapidity of our numerical growth, the prospective mingling of various strains, the leading position we are likely to occupy among the several divisions of English-speaking Jewry.

RIISING TO THE EMERGENCY.

We ought not so much to be elated with pride over an eminence which circumstances have created for us, rather filled with a grave

sense of responsibility as we ponder the weighty and far-reaching tasks which Providence is assigning to us. The question we ought to address to our conscience at such a critical time is this: whether we have, indeed, risen to the height of the moment, whether we are handling the towering problems of the hour with that largeness of vision, with the statesmanlike grasp and calmness, with the patriotic spirit of self-sacrifice for which they call. Have we met the emergency by not merely providing for the momentary need, but by planning ahead, by forestalling future complications? Has the seriousness of our duty tended to unite us to concerted measures and shared sacrifices, or have we left the burden, almost altogether, to those who happened to live nearest to our gateways? Has our generosity and our readiness to help been commensurate with the needs of the immigrant and the dangers that lurk in his distress? Have we devised our policies, at such a time, with a ripe consideration of every lesson from our history, especially of the cautions which are imposed upon us by the character of our mission, as a people bound together by the religious tie?

I shall leave it to each individual to answer from his own observation, to what extent we have proved equal to the momentous call, and how far we have left unchecked the rising evils of congestion, either through shortsightedness, unbrotherliness or disunion. Upon one point, however, it will be timely to dwell, upon this central truth that must determine, at all times, our methods of dealing with great emergencies: that religion is the *raison d'être* of the Jew and that it is as representatives of a religion, not of a race, that we have a right, without detriment to our citizenship, to plead for our oppressed brothers in benighted lands, or for our undiminished rights in our own country.

OUR RAISON D'ETRE.

In addressing a rabbinical convention it would almost seem presumption to labor the patent truth that religious teaching and religious example are both the outstanding achievement of our past and the sole justification of our survival, the cement of every loyalty that holds us together. Yet, as an ardent Zionist, who has always avowed his convictions as such without hesitation or re-

serve, I owe it to you and myself to forestal some of the misunderstandings that haunt the popular mind in this connection. In my view and to my feeling the religious life must be the crown and summit of any full-blown culture; the real point of divergence between Zionism and anti-Zionism can not be the question, as it is sometimes crudely put, whether we are a religion or a race, but whether we shall achieve our religious mission as a people scattered to the four corners of the globe, or as a nation upbuilding a typical culture upon its ancient soil. Upon the fact of the religious nature of our mission, there can be no difference save between extremists, either of nationalism at the one end, or of assimilationism at the other.

With this fundamental fact in view it must be matter for regret and condemnation that, as we organize slowly towards co-operation on behalf of Jewish causes, we should so often lose sight of our ultimate aims and aspirations in the single effort towards practical ends. Fortunate as it may be that representative bodies like the Congregational Union, the American Jewish Committee and the Order of B'nai B'rith are willing to combine their great influence for the protection of Jewish rights both here and abroad, yet the policy of an exclusively lay representation where the rights of religious equality are in question is one that can not but lead to deplorable misunderstandings. The rabbinate, both orthodox and Reform, should be asked through its official organizations, to participate in all important conferences on behalf of endangered Jewish rights, if only to testify to the world that the bond between Jew and Jew is, in the main, a religious one.

At its meeting of January 16 in New York City your Executive Committee appointed a standing committee which should co-operate with the three organizations above named towards safeguarding the civil and religious rights of our brothers both here and abroad. The rabbinate of the United States ought to be officially represented in all important movements of that kind; your committee should be given authority by the deliberate voice of this convention.

MISSIONARY DUTIES IN JUDAISM.

For many years past our Conference, conscious of our religious mission, has partly planned, partly accomplished much important work towards the propagation of Judaism, by the free distribution of prayer books and other publications, by the issuing of holiday sermons and tracts, through our Lyceum Bureau, as well as through the labors of committees and individuals who studied the religious needs of the university student, workingman, farmer and of the defective and delinquent classes. Judaism is not a missionary religion in the aggressive sense of the term; that which is technically called missionary effort derives its strength from theories of exclusive salvation to which Judaism is a stranger. Yet the very completeness of our abstention from missionary propaganda in this particular sense has given rise in many minds to the notion that Judaism can afford to be indifferent to religious defection and to the spread of ignorance, that it is not our duty to enlighten the Gentile world as to our faith and that no particular obligation rests upon us to provide religious education for any of our brothers except those of our immediate circle. Such opinions will hardly ever find articulate expression; to utter them is to expose their absurdity; yet they correspond with erroneous impressions, vague, but none the less obstinate, which have much to do with the indifference and insensibility to duty that prevail in hardly any field more widely than they do in that of religious education.

THE STATUS OF RELIGIOUS EDUCATION.

That we are in the midst of a general awakening in American Jewdom on the importance of religious education must be patent to every observer. Year after year we realize more keenly how small a portion of the Jewish population is being reached by such provisions as exist; not only in huge centers like New York City are we becoming alive to the fact that our present resources are altogether inadequate to an effective coping with the problem, but all over the country, with comparatively few exceptions, there is a sense of dissatisfaction relative to the inadequacy of provisions for religious education, both as regards the numbers that are reached and the methods that are being pursued. In attacking

this vital problem a number of organizations: the Congregational Union, the Jewish Chautauqua, the Council of Jewish Women, have pursued their separate ways by various methods, while our Conference has, through its committee on religious education and, latterly, by assigning an entire day to discussions of the subject, contributed materially to the clearer envisagement of these problems.

THE NEEDED TEXT-BOOKS.

In last year's annual message I took occasion to commend to your consideration the advisability of creating a series of text-books for our religious schools, a proposal which had been made to the Conference a decade before. There were good reasons for surmising that other bodies would take up this work, should we, on one ground or another, decline to undertake it. At times some particular problem or other presses irresistibly upon public attention, until some competent agency comes forward to cope with it. Such a time has evidently arrived for the problem of the text-books to be used in our religious schools. From many different organizations, the Union of Congregations, the Woman's Council, the Jewish Publication Society, the New York Kehillah, not to mention the attempts and enterprises of individuals, the demand is voiced for adequate text-books, and steps are being taken towards the supply of that demand; all this simultaneous agitation in one direction will go far towards proving the timeliness of last year's suggestion. At the same time your officers are in receipt of a protest from the President of the Union of American Hebrew Congregations claiming that that organization has been first in the field of text-book publication, that its editorial board is composed exclusively of rabbis, and that it would be an unwise expenditure of energy and a wasteful expenditure of money for allied organizations to duplicate each other's work. Our commission on religious text-books will, no doubt, report at length on the subject. The question ought not to be viewed from the mere circumstance of priority, but from the point of fitness and final efficiency; our Conference should, in a spirit of unselfish endeavor, co-operate whenever feasible towards the best results; our principal criterion should be the best interests of religious education which will be

subservied by concerted effort, rather than by the splitting up of senseless and wasteful rivalries. At the same time, it should be borne in mind that by far the largest number of modern religious schools is under the care of the members of our Conference, and that any text-book, to attain extensive use, will have to meet with the approval of those who are at the head of the schools which it is to serve

DEFECTS OF CONGREGATIONAL POLICY.

For a number of years we have found that the financial resources of our Conference were not equal, without outside assistance, to the effective serving of a number of movements which we had initiated from a sense of their urgent need. The systematic and extensive publication of tracts, the provision for superannuated rabbis and their dependents, the launching of a new Bible translation, all of these and others are obligations that ought to appeal to the Jewish congregation as coming distinctly within the purview of its duty and appealing legitimately to its support. It has been submitted, and the necessity will have to be insisted upon repeatedly until it is duly realized, that the financial budget of our Reform congregations should assume a broader spirit of liberality, that congregations and their officers need to be taught by their spiritual leaders the duty of helpfulness which they owe to the interests of Judaism beyond the narrow pale of congregational prosperity. Our appeal to this effect has been heeded in many quarters, although we are as yet far from having obtained the support that will enable us to render effective service. Another serious deficiency of congregational organization will be dealt with in one of the papers to be submitted for your discussion. The complaint has been voiced, from time to time, that the basis of membership in our congregations is, especially in the large cities, so narrow as to restrict it virtually to the circles of the well-to-do; the evil is a two-fold one, fostering a spirit of exclusiveness on the part of the rich member and of irresponsibility on the part of the poor non-member; the introduction of the free pew, prompted though it be by a commendable spirit of democracy, does not remove the unjust exclusion of the poor from their right of having a voice in the direction of the congregation. The difficulty is one which is likely

to grow in importance with the growing affluence of our congregations and with the steady rise of classes of refined and intelligent people who find themselves shut out from congregational membership by the prohibitive amount of congregational dues. Practical though its principal aspect may appear, it is bound, unless remedied in time, to have important bearings on our religious life and progress.

"THE CHRISTIAN SCIENCE" JEW.

One of the Round Table discussions of last year's convention revolved around a topic which has pressed more and more to the forefront of public debate in the last few years: the question of our attitude towards the movement known by the name of "Christian Science." Since our last convention the prevailing discussion of the Jewish attitude towards this movement has passed from the academic to the practical stage. District No. 4 of the Order B'nai B'rith, at its annual convention, adopted a regulation according to which a Jew who follows the tenets of "Christian Science" becomes ineligible to membership in the Order. This rule which seems to be in a good way of finding favor with other districts, amounts to a declaration that adhesion to this movement involves an abjuration of Judaism. That a secret Order should deem it necessary thus to declare heretical a movement which seems to have gained adherents in Jewish circles, is deserving of note; it would seem, at least, to call for some expression on our part. Our Round Table discussion of last year was altogether informal, and, leaving no record in our Yearbook, gave no intimation to the public as to the light in which the American rabbinate is disposed to view an aberration that has misled many of our coreligionists. An attempt at an authoritative declaration would be premature at this time; it may, however, be advisable, under the circumstances, to assign to some capable member the writing of an exhaustive paper on the subject, with discussion and possibly a well-matured resolution to follow, or else to select the subject as topic for a suitable tract.

THE WIDER SCOPE.

As a conference of rabbis we are principally concerned with matters which have a direct bearing on the welfare of Judaism

and the functions of our profession. At the same time, both as citizens and as ministers of religion, we must share in the wider moral and religious interests which affect the general well-being. Prompted by these considerations our Conference has devoted thought to the social evil and aroused the attention of its members to the crying shame of the White Slave Trade, perplexities that appeal for relief to all humanity; during the past year, in a spirit of enlightened appreciation, the Tercentennial of the King James Bible has been adverted to in many of our pulpits; the endeavor of the two great Anglo-Saxon governments to bring about an Anglo-American Treaty for the settlement of all differences by methods of arbitration ought to elicit from this convention some expression of cordial approval.

LOST TRIBES.

As the remotest corners of the world are being drawn into the light of knowledge and the fellowship of intercourse by the expanding circles of modern research and commerce, there come to the Jews of civilized countries, from time to time, messages from isolated groups of their brothers who have been out of touch with the general body of Jewdom for centuries and who, while staunchly resisting complete assimilation, have become estranged, in the course of long periods, from their religion as well as from the rest of Israel. Such instances are furnished by the remnant of Chinese Jews at Kaifengfu, the B'ni Israel of far off India, by the Falashas of Abyssinia. There is something in the survival of such isolated tribes amid the most unfavorable of environments that bears eloquent testimony to the religious constancy of the Jew; there is a touch of romance in the reunion, after centuries of separation, with divisions of our great people that had been lost and almost forgotten, some of whom have faithfully preserved traditions and practices that have long passed out of existence in the wider evolution of Judaism. We have a duty towards these rediscovered brothers, to assist them in their poverty, to secure for them the religious instruction they crave, to protect and strengthen them against the wiles and lures of the missionaries who are holding out every inducement to rob them of their faith. A communication

has been addressed to this Conference on behalf of the Falashas by Dr. Jacob Faitlovitch, who some years ago undertook a trip of exploration to their country and who is at present seeking to enlist our interest in this country on their behalf. His request for aid and his suggestions of co-operation will, I am sure, receive the favorable consideration of this Conference.

PROF. EPHRAIM FELDMAN.

During the past twelve months the Conference has sustained the loss of one of its most highly esteemed members in the death of Prof. Ephraim Feldman, of the Hebrew Union College, who passed away, by a pathetic coincidence, on the very day when his faithful work of many years was to receive its meed of public recognition. Many of our members had been his pupils in past years and recall with abiding gratitude the thoroughness and conscientiousness of his methods, his sincere concern in the welfare and progress of those under his instruction, the shrinking modesty and the high aspirations that marked his personality. While he was but rarely able to attend our gatherings, yet our Conference has had the benefit, at times, of his ripe scholarship and ready co-operation. In the hearts of his pupils and friends his memory will live as that of a born teacher who served his work with unselfish devotion.

OUR GROWING WORK.

In the twenty-one years of its existence our Conference has steadily expanded its sphere; until its activities now reach out to many fields, concentrating many responsibilities into the hands of its officers, requiring the division of work among numerous committees, calling for careful apportionment of expenditure and for the most expedient methods of organization. It will not be advisable, in this place, to review the work of committees the reports of whose progress will be presented by their respective chairmen; perhaps our most important undertaking at this time is the editing and publication of our new Hymn Book, for the consummation of which it may be necessary to furnish the committee with larger means; some of our committees will ask to be relieved

of their functions in the absence of present need; others have completed their work of years for final adoption.

Two suggestions have been made for the benefit of expediency and efficiency in the work of the Conference which seem to commend themselves as likely to redound to our advantage: the appointment of a permanent salaried secretary or clerk, who shall attend to the rapidly increasing task of correspondence and general secretarial work, and the incorporation of our Conference as a chartered body to enable it to receive donations and bequests of all kinds and from all sources in legal form.

A WORD OF ACKNOWLEDGMENT.

In receding from the responsible office with which you have honored me for two terms I am filled with a sense of appreciation for the confidence you have reposed in me; throughout my term of office the feeling has steadily grown upon me of the unbounded potentialities of our organization for the uplifting of Judaism and of my own inadequacy to the invaluable opportunities for leadership and co-operation that present themselves at so pregnant and critical a period as the present. I am indebted for many kindnesses and favors, as well as for prompt and willing service, to all the officers and to the chairmen of committees; while many complaints are rife, in our organization as in all societies that serve higher ends, regarding indifference and unpromptness on the part of the membership, yet a large proportion of our members is ever unselfishly ready to sacrifice time, labor and means in the pursuit of our work.

Having sought the seclusion of a summer retreat for our deliberations of last year we are again gathering in a Jewish center, as the guests of two flourishing communities. May our proceedings be blessed with the spirit of earnestness, concord and general good will; may they spur us on, through friendly exchange and cheering companionship, to courageous endeavor; may they tend, with our hearers and among all Israel, to "increase and glorify the Torah."

"For the sake of my brethren and my companions let me bespeak peace for thee; for the sake of the house of the Lord our God I will seek for thy good."

B

THE OPPORTUNITY OF LIBERAL JUDAISM
IN AMERICA.

(Conference Sermon Delivered Saturday Morning, July 1, 1911,
at St. Paul, Minn.)

BY RABBI MOSES J. GRIES, Cleveland, O.

It is a privilege to preach to Rabbis, teachers and leaders in Israel, yet I am fully conscious of my responsibility and of the difficulty of bringing any new interpretation to those who are masters in the field of Jewish thought. We value our annual Conference, for the personal contact of friend with friend—for the corrective of thought, by free and open discussion—for intellectual inspiration and for the encouragement we bring to one another. We understand the difficulties of the religious teacher and the discouragements of the Rabbi—teaching ideals not understood—living a life of service, often not appreciated—heart and soul and strength being freely spent, many times without apparent achievement.

If we be honest with ourselves, we must make fearless recognition of the evils in our religious life—the weakness of religion and of Judaism—the disregard and the desecration of the Sabbath—the breaking down of the once beautiful Jewish home life—the neglect of and indifference to religious education. We who are in earnest are saddened by the want of understanding and the lack of interest on the part of those born of Israel. We are deeply wounded by their ignorance of and their indifference to the life story of the Jew. They are unjust to their own history and to their own glorious heritage.

I am conscious that this may be heralded as a new confession of the failure of Reform. Would that the critics of Reform were as honest with themselves; that they would as frankly recognize the evils in the religious life about them and as fearlessly search

for the real causes of the complete failure of orthodoxy, in holding the older generation, not alone in America, but in lands in which Reform Judaism never existed and certainly never exercised any real influence.

We should not magnify the reactionary retrogression. Neither should we be alarmed nor confused by the continued beating of drums. All of us have heard the blare of trumpets, announcing a new leader and heralding a new epoch. "The wish is father to the thought," or perhaps "necessity is the mother of invention."

It is my deliberate judgment that the whole retrogressive movement is based on a false diagnosis of conditions and of causes, and that the remedies offered are without wisdom or reason. I should be inclined to put more faith in the reaction, if somewhere it were a reality, with life and with power. Life is the supreme test. It is not enough to talk about Judaism. We must live it.

It is a time of moral and social crisis in the religious world and in the Jewish world, yet leaders in Israel are insistent upon conformity rather than upon conscience. They seem to value ceremony as more powerful for life than conduct, and ritual more than righteousness. The modern world needs the awakening of conscience; individual, corporate, national and international. The age demands a re-birth of moral passion. Therefore, we liberals are so insistent upon the Jewish ethical emphasis and have so little confidence in a religion of pots and pans, of rites and ritual. Neither internal dietetics nor external genuflections will save the modern Jew. *Needed* for the Jew and for the world is the *Jewish ethical interpretation*, vital and with power, of life, of the world and of history.

Are we successfully grappling with our moral and religious problems, in the search for truth and in the application of truth to life, in the development of moral ideals, and in the inspiration of youth? Efficiency is the new watchword. Do the churches and synagogues give the impression of efficiency? In them are not manifest, enthusiasm and energy, effort and power. They are not distinguished for organization—the union of forces—the power of the spirit, for the uplift of human kind.

Conservation is the cry of this generation. The utilization of the waste products, in commercial and industrial life, means the

enrichment of the individual and of the nation. Behold the waste of moral resources, of the moral influence of the historic church, of the moral power of men and women and youth and children.

That religion and that temple are not power-producing, are not work-accomplishing, whose life-stream rises to flood tide three times in the year and then steadily subsides and through the year runs with a stream so thin that it has no more real power than a tiny rivulet. There is glorious power in human hearts and souls. A very Niagara of human energy and human enthusiasm is running to waste.

The weakness of synagogue and church are manifest. Heedlessly, the hosts of men and women hurry by. They will not hear the message of religion. Religion seems divorced from the realities of life. Unmistakably clear is the weakness of religion. In the life of the individual, there is no religious enthusiasm and in the life of the city and nation, it wields no vital power. Therefore it is that the temple must lead and guide, and must interpret the whole of the life of men ethically—not to save an individual soul, but in order to save human society.

The Jew needs a living temple, with a living religion for the Jews of this generation. We dare not be content with an ephemeral Judaism, which, like the ephemera, lives but a single day.

Let us look the Sabbath problem squarely in the face. It will never be solved by rhetorical rhapsodies about Sabbath Candles; nor yet by a pleasant glossing over of real difficulties in religious belief and religious life. Let us work for a genuine Sabbath for the Jew—a day of rest in honor of God, for worship and for spiritual upliftment. I am unwilling that an hour on Friday evening or Saturday or Sunday morning shall be Sabbath for the chosen few, while the vast multitude of Israel remain Sabbathless and religionless.

What mean I by a "living temple?" A living temple must be a house of worship to God, but for men and women and children. A living temple must be a house of instruction, but not only for children, also for men and women, in the high obligations of life. O, yes, our hope is with the children, to teach them to honor their noble heritage, that they should treasure the precious jewel which now the world would claim for its own.

Pardon me, if I speak the truth bluntly. Not a Jewish congregation in this land fulfills its obligations. Hosts of children may be in some of our religious schools. We do not even make an earnest endeavor for the older boys and girls. I speak without reserve. *I believe there is not one congregation in the country which successfully reaches men and women, young men and young women, boys and girls.*

A living temple means important religious and social work; not with the children of the poor, the children of immigrants, but with the children of the well-to-do and of the rich; our own children. It is the chief business of the church to teach the godly life, for the making of manhood and womanhood, for the building of human character. Wise is Liberal Judaism in its appeal to youth and to children—the generation of the present and of the future. Oh, that we might be blessed with power to fire the soul of the youth of America: to give direction to youth's flaming enthusiasm that it does not burn out in mere wasted idealism and vain aspiration.

And the spirit of this living Temple—the living Temple must be open, open for worship, open for school, open as a social center, open to every influence that leads to the nobler development of life; open for the brotherhood of the rich and the poor; open for the fellowship of Jew and Non-Jew.

I am not affrighted by the cry and the charge "assimilation." The word for the most part is meaningless—never yet clearly explained. I believe in human relationship between Jew and non-Jew, and in their honest friendship. Social ostracism in America, though invisible, contains within it a germ of portentous evil. It is a menace to true liberty. He who in free America solves the problem of social ostracism, would be a benefactor to free America and to the Jew.

I believe in the right of Jew and Christian to fellowship. Jews and Christians may meet without compromise or surrender, but with mutual respect for the life and the faith and the truth of both.

Liberal Judaism has a duty also to the immigrants, in the great cities and in the smaller communities throughout the country. Let

us not build, nor suffer to be built, a wall of separation between Jews and Jews. Here is opportunity and also obligation to the immigrants, to the generation of youth and to their children, who in America, have been freed from Old World conservatism and from ancient authority. The immigrant elders visit our temples, their youth often worship in the Temple rather than in the Synagogue, and their children throng our religious schools.

Never again will there be the old Judaism. A world-wide transformation has come in religion and in Judaism. This is the historic significance of the centenary celebrations of the life-work of Einhorn and Geiger, of Stein and Loew and Phillipson, who in the century past transformed, yes reformed Judaism.

The Liberal Jew must interpret ancient Judaism to the modern world. He speaks to the twentieth century. Education has changed the thought of the world. Never again will mankind hold the former views of religion. Intercommunication has changed the whole face of the globe. Never again will the Jew be an isolated nation.

I believe in the mission of the Jew, and I believe that mission to be in the world and to the world. Ours the duty to proclaim our Jewish thought to the world in which we live; not to convert the world, but to teach mankind the Jewish view of life and of history. The time will come when we shall regret that we have not been inspired by the missionary enthusiasm. It was my thought, twenty years ago, in the early enthusiasm of my ministry, and it is my sober judgment to-day, that we would have done well, had we endeavored to give *a true interpretation of the Jew and Judaism, of his life and of his history*, to the great peoples of the Orient, the Japanese and the Chinese, destined to dominate millions of mankind. There hate of the Jew has not yet been implanted. They have never been civilized enough to have learned Jew hatred.

Why should not the Jew be missionary, in an age when the ideals of the prophets of Israel are nearer fulfilment than ever before in human history? Let us not be robbed by intellectual anti-Semitism of the distinction which rightfully belongs to the Jew of history.

What is our justification of the Jew? What answer do we make to the world? We boast of his noble life-record—the glory of the race—the achievements of Jews. Proudly we proclaim, the Jew lives, in spite all persecution and oppression! It is wonderful! But it is a narrow interpretation of Jewish history and of Jewish thought. Far more meaningful would it be to discover why the Jew lives, for what purpose his life has been preserved, of what he is representative in the life, the history and the civilization of mankind.

The Jew is historic teacher; by the appointment of history he is the interpreter of the spiritual. He should be the man religious. The Jew should be a man of God and live as though God were in the world.

An obligation rests upon the Jews of America. Judaism has survived the yoke of bondage and the sword of oppression. Judaism must prove itself triumphant under freedom. Judaism must be a *religion of freedom* and not a religion of persecution. Not forever must our characteristic note be the wail of sorrow, under the pangs of suffering, with unceasing martyrdom. We have been delivered from the ghetto walls. We must be emancipated from the ghetto spirit. Our Judaism must inspire life under freedom.

Only a free, emancipated Judaism will ever be a true world religion. Therefore some of us are so insistent that the Jew and Judaism in America shall be American and not Oriental. Our American Jewish congregations are not Oriental transplantations. They need not appear Oriental in the form and language of worship, nor yet in the practices of life.

Therefore, our protest is so earnest, that we shall not be accounted "alien" in the land of our adoption. Therefore, with all our power, we resent the declaration that we are "in exile"—physical, political or spiritual, in the land of our birth.

Let us proclaim to the world, our interpretation of world history and of Jewish history—not only of the past, of the meaning of prophecy, of the destruction of Jerusalem and of the nation—but also of our duty in the present, in lands of freedom, and of our destiny in the future, among the nations of the earth.

The Jew's place is in the world. We could not, and if we could, we would not, undo the liberalizing work of the nineteenth century, in Judaism.

Dear Rabbis and friends—what makes our work worth doing—what makes our life worth living? Not success, nor money, nor fame, nor power; but the unfolding of human life and the building of human character. Ours the privilege and the obligation to teach. Ours the rare opportunity to cultivate the spirit. Ours the opportunity and the obligation to impress this generation—to teach Judaism to the children, to the generation of youth growing to manhood and womanhood.

God grant that there be sincere fellowship between leaders and teachers, representatives of the historic cause, and that there be granted to them, power and wisdom for true leadership.

C

LUDWIG PHILIPPSON.

BY RABBI JOSEPH S. KORNFELD, Columbus, O.

Writing in the year 1898, Alfred Russel Wallace said, "Both as regards the number and the quality of the onward advances, the age in which we live fully merits the title I have ventured to give it—The Wonderful Century." The nineteenth century was indeed in every respect a century of unrivaled progress. Especially notable, however, was the progress of the Jew and Judaism during that time. True, the spirit of the Lord hovered on the face of Israel in the darkest period of the world's history and even in Mizrayim, as the Middle Ages are designated by Samuel Adler, "the children of Israel had light in their dwellings." Yet both as regards the number and the quality of Israel's onward advances, the nineteenth century fully merits the title—The Wonderful, if not the most wonderful century in the annals of history. Prior to its advent, Judaism was the religion of the ghetto and the Jew the dreamer of the ghetto; at its close Judaism was a universal religion and the Jew a man with a world mission. How account for this marvelous change? Carlyle says, "All the things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of Thoughts that dwelt in the Great Men sent into the world."¹ And fifteen hundred years before him, Rabbi Judah Bar Simon said "vayomer elohim: jehi or, zeh abraham; vayehi boker, zeh yaakob."² It was the great Jewish reformers who made the nineteenth century a century of light in the life of Israel. They brought enlargement and deliverance to the Jew and Judaism. Of these none was more active in sowing the seeds of light, none more valiant in fighting

¹Carlyle: *Lectures on Heroes, The Hero as Divinity.*²Bereshit Rabbah 2:4.

the battles of the Lord than Ludwig Philippson—The Isaac M. Wise of German Judaism. To him, therefore, was vouchsafed the blessing: "Hear, Lord, the voice of Judah and bring him near unto his people; let his hands be sufficient for them and Thou shalt be a help against his adversaries." (Deut. 33, 7.)

PHILIPPSON'S EDUCATION.

Ludwig, the second son of Moses and Marianne Philippson, was born December 28, 1811, in the city of Dessau, the birthplace of Moses Mendelssohn. His father, a great grandson of Jacob Joshua Heschel the author of *Pene Joshua*, though a product of the old yeshiba, had acquired thorough command of the German language and was well versed in mathematics, geography, and Hebrew grammar. At an early age he had chosen teaching as his life work and, when, in 1799, the Freischule of Dessau was opened as the Franzschule, in honor of its generous patron Duke Leopold Friedrich Franz, Moses Philippson was called to the post of head teacher. There he began a literary activity which would surely have secured him a high place in the realm of letters, had it not been cut short by his untimely death on April 20, 1814. He was survived by his wife and four children, the youngest being 9 months and the oldest 7 years of age. Of material wealth they inherited but little. Yet of infinitely greater value was the legacy of a noble memory that was bequeathed to them. When urged to lighten her burden by putting her boys to work, Marianne would reply, "The sons of Moses Philippson shall not become clerks or peddlers." Thanks to the idealism combined with the practical wisdom of this brave woman and the assistance of her oldest son Phœbus, the education of Ludwig was not allowed to suffer.

Throughout his school days Philippson was highly favored, both in the quality of the schools and the caliber of the teachers. When barely four years old he was sent to the Franzschule. His quick perception, diligent application and retentive memory made his progress very rapid. Introduced into the study of Hebrew at an exceptionally early age, his interest therein, greatly stimulated by his older brother Phœbus, steadily increased. Yet while his mind and eyes pored over the pages of classic and Hebrew literature,

his heart never failed to leap up at the sight of the objects of architectural and scenic beauty in which Dessau abounded, for Philippson was of poetic nature. Though from his childhood a book lover, he never could become a book worm; for his soul was ever soaring.

At the age of 15 he was admitted to the Oberquarta in the gymnasium of Halle. Here he soon distinguished himself by his splendid translations of Virgil and Ovid. As heretofore, he pursued his Hebrew studies under the direction of his brother Phoebus, then studying medicine in Halle. The latter taught him also French, anatomy, physics and the history of art. Extraordinary as is the many sided interest he evinces already at this time, even more remarkable is his keen penetration into the spirit of every subject that occupies his mind. Shortly after taking up the study of northern mythology he composed "Die Blueten des Nordens," a series of epics in which the weirdness characteristic of the northern saga is admirably preserved. As an instance of this, the following lines are well worth citing:

"Der Mensch baut sich ein herrlich Gebäude
Mit schlanken Säulen und gewölbtem Gang
Und immer höh'r, das ist des Meisters Freude,
Und Himmelnah', das ist des Erdsohns Drang:
Da schwankt der Grund, oTruемmer ueber Truемmerne!
Es stuertzt das Dach auf seiner Säulen Reih
In den Ruinen hört man's klagend wimmern
Es war des Meisters letzter Todesschrei."¹

About this time Philippson wrote a metrical translation of several of the minor prophets. The originality and correctness of this work so impressed Dr. Kurt Sprengel to whom it was dedicated that he insisted on its publication. Accordingly in 1827 there appeared "Die Propheten Hosea, Joel, Jona, Obadja und Nahum in metrisch—deutscher Uebersetzung." Though the title page bore the name of Phoebus, it was the work of Ludwig who,

¹M. Kayserling: Ludwig Philippson, p. 20.

as a pupil of the gymnasium, could not publicly declare his authorship. This then marks the beginning of Philipppson's literary career.

On his graduation from the gymnasium in 1829, he repaired to Berlin and matriculated in its famous university. During the first six months at the university he maintained himself by tutoring. Yet finding writing more to his taste, he decided to try it as a means of earning his livelihood. This was a very fortunate step. If he was to support himself by his pen, his style had to be popular, however technical the theme. There can be little doubt that the consummate mastery in the field of journalism for which he became noted in later years was due, in large measure, to his early apprenticeship.

His *Lehrjahre*, however, were not merely a period of preparation. They were productive of achievements that would do honor to a master. Of his university efforts, too numerous to mention, four are especially noteworthy. The first of these is "Ezechiel des juedischen Trauerspieldichters Auszug aus Egypten und Philo desaelteren Jerusalem." The literary remains of many a long forgotten Judeo-Hellenic poet were buried in the writings of the Church Fathers. Scattered among these are the fragments of "The Exodus" by Ezekielos, an Alexandrian poet of the second century—the first drama ever written by a Jew as well as the earliest on a Biblical subject and the poem "Jerusalem," by Philo the elder, another Alexandrian poet. Philipppson collected those fragments and, having edited them, he published them in 1830 together with a metrical translation and commentary. This work derives its value not from the intrinsic literary merits of the compositions Philipppson brought to the light of day, but from the fact that it brought into prominence, what was little known to Jews at least, that in addition to the writings of Josephus, Philo and the Apocrypha, there had been many Jewish writers during the Hellenic period who produced considerable poetry in the Greek language and meter.² Forty years later Philipppson again took up this subject and, as a result, we have the series of highly interesting articles

²A. Z. d. J. 1870 pp. 73-75.

"Die juedisch-griechischen Dichter" in the "Allgemeine Zeitung des Judenthums" of 1870.

In the course of his philological studies he was struck by the fact that the classics contained much valuable information on anatomy and physiology. Thereupon he wrote two Latin essays, one, "A Comparison between the Views of Aristotle and Plato concerning the Internal Organs of the Human Body;" and the other, "The Views of the Ancient Philosophers regarding the Senses, together with the Fragment 'Concerning the Senses and Objects of Sense' by Theophrastus." These he published in 1831 under the title "Hyle Anthropine." This work is regarded as the best of his early writings and is highly esteemed by philogists and students of the history of medicine.

Of less scientific value, yet highly significant both as a promise and a prophecy of Philippson's future service are the following essays, written in 1832. Gabriel Riesser, the noted advocate of the civic rights of the Jews in Germany, was at this time editing the magazine *Der Jude*. The April number contained an article entitled, "How did the Jews lose their Civic Rights in the Western and Eastern Roman Empires?" Though signed "Ludwig Schrage," the author was none other than Ludwig Philippson. This was considered one of the best works in favor of Jewish emancipation. Having gathered together out of the Theodocian Code those novellæ whereby the Christian Emperors despoiled the Jews of their once undisputed civic rights, he arranges them chronologically and shows that, by the admission of the Emperors themselves as expressed in these novellæ, the Jews had done nothing to justify their degradation and that it was due solely to religious prejudice. This vindication of the Jew in the past fills the writer with hope that the worth of the Jew in his own time will soon be recognized and that, as of old, the mouth that condemned him will pronounce the verdict "Not guilty."

On the occasion of the 200th anniversary of the birth of Spinoza, he published "Spinoza als Mensch in seinem Leben und Character dargestellt als Rechtfertigung des Verkannten, als Aufforderung zur Feier des 24. November, 1832." This essay reprinted in the *Jahrbuch fuer die Geschichte der Juden und des Judenthums*

of 1860 under the shorter title "Baruch Spinoza, was the first vindication of Spinoza from the pen of a Jew, anticipating Berthold Auerbach's famous work. As the full title of this essay clearly shows, the task Philippson had set for himself was the defence of Spinoza the man, not the philosopher. In this he was eminently successful. One can not read the life and letters of Spinoza as put before him by Philippson without being convinced that, far from being an atheist, Spinoza was truly God-intoxicated. To quote Philippson, "Spinoza war kein Gottesläugner, kein frevelhafter, die Menschheit befleckender Atheist, sondern ein reiner, edler Mann der da fräudig ausgesagt 'Die Liebe zu Gott ist das höchste Ziel des menschlichen Ringen's und Streben's.' So haben wir ihn ausgesprochen-den Namen Benedictus Spinoza, den Namen des Mannes von dem man geurtheilt er möge nicht Gesegneter (Benedictus) sondern Verfluchter (Maledictus) heissen."

The vindication of the man Spinoza would naturally lead the unknowing to a condemnation of the synagogue or the Judaism that rejected him. And as a matter of fact, it has been frequently charged that a church that found no room for so noble a life must have been very narrow indeed. To offset this a brilliant modern writer resorts to the following declaration: "For martyrdom and devotion to principle the lot of the Jew and his fortitude are to the fate and steadfastness of Spinoza a crown diamond compared to the paste imitation on the ring of the low, vulgar gambler."² Far more sedately and correctly Philippson points out that this very crown diamond Spinoza could have been found only in the mine of Rabbinism, that Spinoza's steadfastness and devotion to the truth as he saw it, as well as his gentle bearing under the most trying conditions, were virtues characteristic of the Jew—especially him of the rabbinic period. Hence this essay, primarily a vindication of Spinoza, is also a defense of the Judaism which, though rejected by Spinoza, the philosopher, is glorified in Spinoza, the man.

Though undecided, Philippson naturally inclined toward an academic career, having made a special study of philology. On re-

¹Jahrbuch für die Geschichte des Judenthums, 1860: Baruch Spinoza.

²Emil. G. Hirsch: The Jews and Jesus, p. 11.

ceiving his doctor degree from the university of Jena in 1833, he was prepared to enter on his life work. Germany affording very little hope of advancement, he resolved to go to France. Fortunately, however, before the time of his contemplated departure arrived, the congregation of Magdeburg elected him as its preacher and teacher.

PHILIPPSON THE RABBI.

The congregation of Madgeburg was neither old nor large. Prior to 1807, only one Jewish family lived there. At the time of which we speak the Jewish community numbered about 100 families, with M. Salomon as their Rabbi. The latter, a thorough Talmudist and a strict orthodox, had also some knowledge of German and was not at all averse to higher education. His reception to Philippson presents a pleasant contrast to that of Tiktin to Geiger. From the outset the Rabbi and preacher worked together most harmoniously. On Salomon's death in January, 1839, Philippson was elected his successor, having received his rabbinical degree from Rabbi Joseph Friedlander of Brilon. This change, however, affected only the title, not the functions of the office. Philippson had always regarded the Rabbi as essentially a preacher and teacher; and in the capacity of both he had already rendered signal service. As a preacher, Philippson ranks with G. Salomon. Kley and Mannheimer—the foremost Jewish pulpit orators of his day. As a teacher he had no peer, and but few equals. To him the Magdeburg congregation owes the distinction of being the first in Prussia to introduce the regular weekly sermon, confirmation for boys and girls and the first to have a graded religious school in accordance with the principles of pedagogy.¹ Of this school Martin Philippson says "its establishment was greeted with universal approval and the religious schools of Jewish congregations the world over are patterned after it."² "It has found imitators by the hundreds of Jewish communities who no longer know that they are following the example given by Philippson."³

¹M. Kayserling; Ludwig Philippson p. 48-49; Bibliothek Jued. Kanzelredner, 1870, p. 40.

²Martin Philippson: *Neueste Geschichte des Jued. Volkes*, p. 187.

³Martin Philippson: *Louis Philippson, son ouvre et son action dans le Judaism Moderne*, p. 3.

Deeply interested in all social and political movements his service in the cause of labor was especially conspicuous. At various times he was editor of and contributor to newspapers devoted to the interest of the industrial classes. In 1849 he was unanimously elected a member of the newly organized council of employers and employees in Magdeburg. For many years he was a leading member of the City Council. His political prominence was not merely local. A champion of moderate yet liberal constitutional ideas, he was a candidate for the Frankfort Parliament in 1848; but on account of the intrigues of the radical element he failed of election. The Neuahaldensleben Wolmirstedter district, however, elected him a Deputy-substitute. At the Parliamentary elections in January, 1849, he was nominated in two districts, being supported chiefly by the laboring class. The reaction was now coming on apace. Philippson the Jew met defeat. In reality, however, it was not he but the ideals of social justice for which he stood that were rejected. Philippson, undaunted, resolved that they shall yet prevail.

On the completion of 25 years of service in his congregation the entire community, regardless of creed or class, joined in a celebration which was more sincere than spectacular. Never having been very strong, and his eyesight now beginning to fail, Philippson decided to retire from the ministry. Accordingly, in April, 1862, he resigned the position he had graced for 30 years. Many a heart was heavy and many an eye tear-dimmed as the friend of young and old, rich and poor, was leaving the scene of his blessed labors to seek rest and refreshment in the beautiful city of Bonn. Little did they think that well nigh 30 more years of activity were vouchsafed unto him. Yet in the bracing air of that salubrious Rhine country and with the loving care of his self-denying wife, he soon recovered his health and buoyancy. He never again entered the ministry. Making Bonn his home, he devoted his entire time to literary pursuits till December 29, 1889 when he died rich in years, rich in honors and rich in never-dying deeds.

PHILIPPSON THE MAN.

At this point it may not be amiss to touch briefly on Philippson the man. Stately in stature, his was a commanding appearance.

His countenance was pale and highly animated. Possessing a rich and sonorous voice, his speech was very impressive. By nature intensely emotional he yet maintained a calm demeanor. This is the picture penned by one who saw him at the Synod of Leipzig.¹ The most striking feature in Philipppson's personality is his un-failing optimism, which, in his case, betokens a transcendent faith. He believes that whatever God does is for the best, and whatever man does is for the better. "Ich glaube an die Menschheit"²—that was his declaration of faith in 1832, and, in spite of his many disillusionments in later years, it remained unchanged and stands as the preface to his *Weltbewegende Fragen* in 1862. He had faith in the ultimate triumph of light over darkness. "Und Licht wird doch nie Finsterniss." For that reason he could afford to be patient.

In argument Philipppson was always incisive, never vindictive. Endowed with strength, he was also endued with grace. His detractors were disarmed by his equanimity. Nowhere in his writings is there any evidence of arbitrariness. The charge that his was a "rule or ruin policy"³ can not be sustained. Though self-reliant, as every leader must be, he was by no means egotistical. In his acknowledgment of the honor shown him by the Baltimore community in naming their B'nai B'rith lodge after him, he writes: "Every man is a child of his time, one of his contemporaries and co-workers, only a member of a larger or smaller circle of those who develop the same thought, pursue the same direction and seek the same goal, even though in diverse ways. The individual therefore, is no more than a co-worker and it were the height of presumption for him to speak of *his* thought or *his* task. At best he is only a fellow servant and a fellow combatant."⁴ Surely words such as these do not indicate overweening pride or arrogance. The fact that Philipppson said that Geiger was no theologian may prove that he himself was no theologian, nevertheless his offense in this regard does not warrant the statement

¹Geschr. Photographien aus der 1 sten Isr. Synode p. 13.

²A. J. d. J. 1837, p. 442-443.

³Emanuel Schreiber: Reformed Judaism and its Pioneers, p. 313.

⁴A. Z. d. J. 1870, p. 81.

that "Like all small men he was vindictive and conceited in the extreme."⁵ Yet if there ever was a man who had cause for self-gratulation it was Philippson, as the following pages will amply prove.

PHILIPPSON THE TOILER OF THE SPIRIT.

Genius, as defined by Turner the painter, is the "capacity for toiling terribly." In addition to his many rare intellectual endowments, Philippson possessed this genius to a pre-eminent degree. Specialists of his time spoke slightly of his works and words, but not one has done so much and very few could have done so well. In the words of Isaac M. Wise "Philippson was not the impractical bookworm that sits within the four walls and looks upon the world through the keyhole of his library. He was not the one-sided journalist or the one-sided reformer. He was not a mere figure. He was an acting factor in our history from 1832 to the end of 1889 and one of the foremost representatives of the third generation."⁶ Varied as his activities were, the purpose was ever the same—Emancipation. "Licht und Recht in der Menschenwelt"⁷ is the final aim of all his endeavors. Believing that humanity can be emancipated only through the universal acceptance of the religious idea of which Israel is the bearer and regarding the emancipation of the Jew and Judaism as the necessary steps leading to this final consummation, he devoted his life to the enfranchisement of the Jew and the enthronement of Judaism.

PHILIPPSON THE EDITOR.

The Jew as well as Judaism were in need of a two-fold emancipation: an outer, political and inner, religious. As the organ of this emancipation, Philippson called into existence in 1837 *Die Allgemeine Zeitung des Judenthums*. This he edited from its inception till December, 1889. The appearance of this journal marked an epoch in Jewish history. Not that there had not been other good German Jewish papers before the *Allgemeine Zeitung*, but, in the words of Jost "this was the first attempt to present a

⁵Emanuel Schreiber: *Reformed Judaism*, etc., p. 313.

⁶American Israelite Jan., 1890.

⁷A. J. d. J. 1837 p. 379.

comprehensive view of the life and conditions of the Jews.” Speaking in high praise of the services rendered by the German Jewish journals in the cause of Judaism, Gustave Karpeles says: “Among them, the *Allgemeine Zeitung des Judenthums* occupies the front rank. Its editor, Ludwig Philippson, is not only of the foremost fighter for reform and emancipation, but also the most highly gifted editor in the field of Jewish journalism in modern times. With the rarest foresight, great skill, fine tact and a warm love he has guided this sheet till it has become the focus of all Jewish interests.”² Its columns were open to all and its editorials fair to all. The style was simple and elevated, the spirit intense yet liberal. Whatever felt the touch of Philippson became a live topic and never failed to interest the reader. The educational influence of the *A. Z. d. J.* extended beyond German Jewry. Dr. Max Lillienthal, then rabbi in Russia says: “It is chiefly the *A. Z. d. J.* that has spread the rays of German Jewish civilization in the remotest corners of Russia.” But even outside of Jewry this paper enjoyed great prestige. Its views on matters of state received the greatest respect and attention. Adolph Jellinek wrote to Philippson “You ought to be the editor not of the ‘Jewish Times,’ but the ‘Times.’” The *A. Z. d. J.* was indeed more than a mere newspaper; it was an institution. Referring to this paper, Simon Szanto the editor of the *Neuzeit* (Vienna) says, “It was Philippson’s most meritorious creation. If he had done nothing else he would still be entitled to a place of honor in the hall of fame of Jewish history. In short, in the realm of Jewry he was a publicist with whom none of the editors of weekly or monthly journals that came into existence since the appearance of the *A. Z. d. J.* can be compared, and we doubt whether an editor of a Jewish journal will ever equal him.”³

PHILIPPSON A CONSTRUCTIVE GENIUS.

Had Philippson been endowed with no more than a “marktscheierischem Talente,” as Geiger contemptuously says, he might have

¹Jost: *Die Geschichte des Judenthums*, Vol. 3, p. 354-355.

²Gustave Karpeles: *Gesch. der Jued. Literature*, p. 1117.

³M. Kayserling: *Ludwig Philippson*, Chap. 9.

have been content to serve as the voice of the emancipation, even though it proved "a voice calling in the wilderness." But being blessed with the greatest constructive genius, he deemed his mission to make level in the desert a highway for our God, to exalt every valley, to make level every mountain and hill, to make the uneven level and the rough places plain, so that the glory of the Lord might be fully revealed, all flesh seeing it together. He prepared the way by removing "the stumbling blocks out of the way of my people."

CIVIL EMANCIPATION OF THE JEW.

In his tribute to the memory of Gabriel Riesser, Philippson wrote, "We owe Riesser a monument, a monument that may declare to the future generations how dear he was to us, that we knew how to appreciate and honor him."⁴ Foremost among the advocates of the civil rights of the Jews stands Gabriel Riesser, and second only to him is Ludwig Philippson. "Besides Gabriel Riesser none could defend and advocate the rights and claims of his people as he did" is the testimony of Isaac M. Wise.⁵ In a poem dedicated to Philippson on the occasion of the 25th anniversary of his rabbinate, Dr. Moritz Rappoport said:

Der rechte Mann zur rechten Stunde
 Das ist der Allmacht grosse That.
 Mit starkem Geist und feur'gem Munde,
 Die Ruesting ist's, in der er naht;
 Und der Gedanke—seine Waffe.
 Das helle Wort—sein Glanzpanier,
 Der Muth—sein Bogen ist's, der straffe,
 Und Menschenrecht—sein Kampffrevier.

⁴A. Z. d. J. 1863, p. 299 ff.

⁵American Israelite Jan. 9, 1890.

Und so ein Viertelhundert Jahre
 Kämpfst rastlos du und unerschlafft,
 Begeistert fuer das Grosse, Wahre,
 Gewaltig mit Gedankenkraft.
 Gilt's wo der Brueder Heil und Ehre
 Rollet deines Wortes Donner schon.
 In Streit und Wort, in That und Lehre
 Stets siegreich Ludwig Philippson."¹

With Maccabean courage Philippson fought the battles of Israel both at home and abroad. And these were so numerous that the *degel mahaneh yehudah* was always unfurled and his weapon, mightier than the sword, was never sheathed.

The guarantee of civil rights to the Jews in Prussia by article 12 of the edict of March 11, 1812, soon proved its weakness, and the reaction that followed the wars of liberation was not slow in discovering it. In the first place, the emancipation of 1812 was limited to the civil rights of the Jew and took no cognizance of the status of the Jewish church, promising to regulate that at some future time. Then again in the reconstruction of Prussia by the Congress of Vienna there were restored to it provinces which had been taken from it by the Treaty of Tilsit, and new ones added. Consequently it was very easy for the reactionary party to deprive the Jew of his rights without literally violating the pledges of 1812. The situation became particularly alarming after Frederick William IV ascended the Prussian throne. Being altogether under the influence of the reactionaries he lent a willing ear to their machinations to degrade the Jew. To compass this end the theory of the Christian State was established as a national principle. On the basis of this assumption the Jew could be easily stripped of whatever civil rights he enjoyed. As the entering wedge a bill was proposed by the king in 1842 to exempt the Jews from military duty. Philippson at once realized the gravity of the situation and in the name of 84 congregations besides his own, he petitioned the king, impassionately pleading against this unjust discrimination. The impression this produced was so profound that the king wrote

¹Jahrbuch fuer Israeliten, 1859: Ludwig Philippson, p. 119-120.

to the congregation of Magdeburg disclaiming the intention of excluding the Jews from the army but merely to make military service optional with them. This, however, did not allay the agitation of the German Jews, and as a result the bill was never submitted to parliament. From this time on Philippson stood continually on the watch-tower and nothing escaped his vigilance.

Wherever the honor of the Jew is assailed or his rights threatened we find Ludwig Philippson. Dr. K. Hermann, the editor of the *Koelnische Zeitung*, writes in 1842 that owing to his inferiority, the Jew could not be granted civil rights in a Christian State and forthwith Philippson defiantly hurls the challenge "Facts, Facts, a Kingdom for Facts!" John G. Hoffman, the director of the bureau of statistics, publishes ostensibly a statistical review of the Jews, but in reality an insidious attack upon them and Philippson immediately replies in a scathing article "How the Statistician, Privy Counselor, Dr. John G. Hoffman, has miscalculated." Again, in 1856, Herman Wagener, the editor of the *Kreuzzeitung* and deputy of Neu Stettin, makes a motion in the house of deputies to strike out of article 12 in the laws of January 31, 1850, the clause declaring the enjoyment of civil rights independent of one's religious belief, giving as his reason that this would make Prussia a state without religion and not a Christian state as it actually is. Once more Philippson enters the lists. He calls upon Wagener to show where in the New Testament it says that a Christian state must rob the Jews of rights which the constitution had solemnly and legally granted them. The Jewish soldiers who died in the war with Austria in 1866 are hardly bedded to rest, when Philippson already petitions the ministry and parliament in the name of 300 Jewish congregations that the readiness with which the Jews laid down their lives for the Fatherland should bear witness to the loyalty of the Jew and plead for equal rights.

Philippson had been aptly named "Der alte Ueberall und Nirgends." He is here, there and everywhere. Father Thomas is murdered in Damascus in 1840, and at the instance of the French consul, Ratti-Menton, the charge of ritual murder is brought against the Jews, resulting in the imprisonment and torture of eight of the most representative members of the community. The

German newspapers report the event without a word in exoneration of the Jew. Philippson, filled with indignation, rebukes their silence, exposes the ridiculousness of the accusation and denounces the infamy of the accuser.

In the city of Bologna, in 1856, Edgar Mortara a Jewish child, 6 years old, is kidnapped by the papal guards, his former nurse having confessed to a priest that she had baptized him during his critical illness several years before. Forthwith Philippson secures signatures of 86 German rabbis for an appeal to Pope Pius IX., wherein he is implored to emulate the illustrious Gregory I., "by declaring that every baptism made under compulsion and in secret is invalid and its practice condemned, and thus restore peace to the troubled Jews, give to the world a noble example of justice and love and promote the establishment of good will among men."

Queen Isabella II of Spain is forced to grant a new constitution and the Cortes is summoned to frame one. Philippson memorializes it to make this occasion glorious by making religious liberty a cardinal principle of the new constitution and by revoking the edict of 1492 whereby the Jews were banished from Spain. Though the edict is still unrevoked, Philippson's deed can never be forgotten.

The Crimean war is still in progress. Its issue is uncertain. Yet it is a foregone conclusion that, regardless of the outcome, the Christian inhabitants of the land of the Sultan will be granted full citizenship. There is no such certainty as to the future of the Jews. Promptly Philippson appeals on their behalf, first to the Rothschilds, of Paris and London, then to Lord John Russell and finally to Emperor Napoleon III. While peace negotiations are being carried on by the representatives of the powers convened in Paris, the Sultan decides to grant equal rights to all his subjects regardless of religion, language or race. To what extent the timely intercession of Philippson influenced this action can only be conjectured.

In 1841 he is corresponding with Ouwarow, the Russian minister of education relative to the uplifting of the Russian Jews by establishing schools for them. Alexander II ascends the throne in 1856 with the declaration "Justice to all!" and Phil-

ippson addresses him through the columns of the "Independence Belge," beseeching him not to forget the Jews. The Czar does remember them for a time. The evil days, however, are not long in coming; and it is again Philipppson who makes a fervent appeal to the German congregations represented in the convention in Leipzig in 1869 to take steps toward the gradual and organized emigration of the suffering Jews from the western provinces of the Russian Empire and their settlement either in the interior of Russia or other lands. He asks that a commission for that purpose be at once appointed from among those present. His plan meets with universal approval; and a commission of 15 is chosen, with Philipppson as chairman.

Deeply moved by the wretchedness of the Jews in the Holy Land, he appeals in 1842 for funds to erect and maintain a Jewish hospital in Jerusalem. And in 1854 he visits the cities of Paris, Strassburg and Hamburg to enlist support for his project of bringing young men from the Orient and educating them in Europe so that they might return and carry the torch of western civilization to their benighted brethren. To Philipppson therefore belongs the distinction of having been the path pointer for the Alliance Israelite Universelle. Wherever there is a question of Israel's weal or woe, stands "stets siegreich Ludwig Philipppson."

It is the nature of man that he seeks a rational basis for his most unreasonable actions. There never was a Jew-hater who did not give a reason for his hostility. The most absurd charges have been trumped up to give a show of reason for the persecution of the Jew. The one that has been most frequent, because always available, is that the Jews crucified Jesus. When no other weapons forged against him prevailed, when his life was absolutely beyond reproach, here was the one count on which the Jew could always be indicted and invariably condemned. What more natural than that Philipppson should have turned to this subject? As a result we have a most brilliant essay "Haben wirklich die Juden Jesum gekreuzigt?" Therein Philipppson gives us a summary of the arguments of Salvador and Saalschuetz, as well as his own, in defense of the Jew. Taking up the argument where Saalschuetz in his "Mosaische Recht" introduces the political motive into the trial of

Jesus, Philipponson proves beyond a shadow of doubt that the Romans alone were responsible for his death, for none other than political reasons. The Jews, never reconciled to be subject to Rome, and especially exasperated by the cruel treatment at the hand of the procurator Pontius Pilate, were ready to strike for independence at any moment. The only thing needed was a leader. This spirit of revolt could hardly have escaped the watchful eye of Pilate. When, therefore, Jesus appeared as the Messiah, with a considerable following addressing him as king, Pilate became greatly alarmed and at once took steps to suppress what to him appeared as an uprising. The leader was apprehended and convicted on the charge of high treason, he having admitted to be the king of the Jews. Then to make sport of Jesus as well as his followers Pilate orders the soldiers to dress Jesus in a scarlet robe, place a crown of thorns upon his head and a reed into his hands and after his crucifixion they write over his head the "accusation, This is Jesus the king of the Jews." This ignominious end of the man through whom the Jews had hoped to gain their independence was to serve as a warning for the future. It was not to satisfy, but to crush the independence of the Jews that Pilate orders the crucifixion of their leader. These are the facts deliberately distorted by the gospel writers to please the Romans whom they hoped to convert and to condemn the Jews who had already declined to accept the new faith. This is the substance of Philipponson's answer to the question, "Have the Jews really crucified Jesus?"

Appearing originally in the *Allgemeine Zeitung des Judenthums*, in 1865, this essay was soon reprinted in pamphlet form and has been translated into almost every modern language. No one having read it will be surprised to learn of its exceptional popularity. It is very doubtful whether the true story of the crucifixion has ever been told in a style more lucid, with logic more convincing and dignity so becoming. This can be said of all of Philipponson's apologetical as well as polemical writings.

¹Ludwig Philipponson: Haben wirklich die Juden Jesum gekreuzigt? Passim.

THE OUTER EMANCIPATION OF JUDAISM.

In an able article on the civil emancipation of the Jew in Germany, Dr. Ismar Freund says "*Der Weg zur völligen Emanzipation des Juden fñhrt ueber die Emanzipation des Judenthums*"³ No one realized this fact more fully than Ludwig Philippson. As long as Judaism was in bondage the Jew could not be free. Hence he neglected no opportunity to seek the removal of the discriminations against Judaism. In 1812 he petitioned to abolish the oath more Judaico. This oath, when insisted on by the state was a reflection on the Jewish religion as it was an insult to the Jew. It was tantamount to saying that Judaism is indifferent to the violation of an oath by a Jew, unless taken more Judaico. Again, in 1859, he memorialized the ministry to grant the Jewish prisoners the right to observe their religious holidays and allow them to have a service conducted by a Jewish minister and to exempt the Jewish clergy from taxation like the clergy of other denominations. Many more instances could be cited of Philippson's efforts to have Judaism placed on a level with the religions that enjoyed state recognition.

Philippson, however, saw that even the political emancipation of Judaism was not an absolute guarantee for the emancipation of the Jew. The emancipation of the Jew will not be permanently secured until Judaism will have become the religion of humanity. For the Jew will come to his own, only when man will have come to his own and that will be only "when mankind will regard itself as one family, when there will be only one law for all, one right for all, one prosperity for all, one reign of peace for all and one brotherly love for all."⁴ And that will come to pass only when humanity will have become emancipated by Judaism. In his sermon "The Victory of Israel," delivered in 1844, Philippson said: "By the Victory of Israel I do not mean that civic freedom which the nations grant us and would gladly take away, bestow to-day and to-morrow withdraw. That is not the victory of Israel. The victory of Israel is the conquest and mastery which the ideas and teachings of Judaism have gained, are gaining and will continue to gain

³Jahrbuch fuer Jued. Gesch, und Literatur, 1911, p. 138.

⁴Ludwig Philippson: Siloah, 1845, Die Zukunft, pp. 264-272.

over the whole world, over all men and over all nations.” The enthronement of Judaism will alone insure the enfranchisement of the Jew.

THE INNER EMANCIPATION OF THE JEW.

(A) *Emancipation of the Rabbi.*

In an article “What must be Emancipated” in the A. Z. d. J., of 1844, Philippson makes it clear that before anything else the rabbi must be emancipated. In the old Talmudic days the rabbi’s functions were clearly defined and his education well adapted to meet the demands made upon him. But with the emergence of the Jew from the narrow life of the Shulchan Aruk, the principal duties of the rabbi disappeared. What was he to do to justify his position? True, Zunz had shown in his masterly work “Die Gottesdienstlichen Vorträge der Juden” that preaching in the vernacular was highly commendable, it being not an innovation, but a re-introduction of a vital part of the service in the old synagogue; yet the fact that the regular weekly sermon was the exception, not the rule, and then only the task of the “Prediger” proves that preaching was not regarded as an essentially rabbinical function. And as for religious instruction in the modern sense, that was altogether beneath the dignity of most of the rabbis of that time. Philippson removed all ambiguity as to the importance of both the sermon and school. He speaks of the former as the “Kernpunkt” of the service. “Preaching,” he says, “is an essential, regular part of the divine service.” “What the religious school is for the child, the sermon is for the adult.” This comparison, coming from Philippson, emphasized as nothing else could the importance of the sermon; for no rabbi thought more of the religious school or has done more for it than Philippson. In a letter of advice regarding the duties of the rabbi, he says “The first and foremost concern of the rabbi is the religious instruction. Down from the proud but hollow pedestal whence he looks disdainfully upon the instruction of the youth, the rabbi who does not put forth his best efforts to organize it, who does not give it his closest attention, and does not regard it

¹Ludwig Philippson: Die Rhetorik und die Jued. Homiletik, passim.

²A. Z. d. J. 1850, p. 182.

strictly as his own domain,—that rabbi is not worthy of being one, and his high-sounding words from the pulpit will be spoken to the winds.”³

Next to knowing what to do, the problem was how to do it. Very few rabbis preached real Jewish sermons, because very few knew what such a sermon was. With some it was nothing more than the old *darasha* in a new garb: with others a colorless moralizing, often a slavish imitation of the discourses of the rationalistic Christian preachers of that time. Philippson insisted that the Jewish sermon was neither one nor the other, nor the combination of both. “Jewish preaching,” he declares, “has a two-fold mission, one to the world at large, and another to the Jew as such. In relation to the former, the sermon must be the means of emphasizing the universalism of the Mosaic or Jewish faith. It must show how all true knowledge of God originated with the Mosaic revelation, how all the conceptions of revelation, faith, God-like living, and the direct intervention of Providence in the lives of individuals and mankind proceeded from the Mosaic religion and its development, and how the people of Israel is destined to be the bearer and the historic witness of the Mosaic revelation. Secondly it must make plain the reasonableness of the Mosaic faith, its capacity to become a religion thoroughly philosophical and in harmony with the highest culture—the religion of humanity, and that the synagogue is destined to carry this religion toward the highest development of mankind. On the other hand, for the Jew the sermon must be the means of explaining the Mosaic religion in its theological as well as moral bearing to him and to show how the essential tendency of the Mosaic faith expressed itself in the ceremonial laws so that through them the Israelite may be preserved for all time in religious and holy living.” From this it necessarily follows that the Jewish sermon is something entirely distinct in content and ought to have its own appropriate form. The material for such a sermon was accessible to all, it being the Bible, Agada and Jewish history. But only very few of the rabbis knew how to use it. Philippson greatly deplored the lack of a text-book on Jewish homiletics and frequently expressed the hope that there

³Ludwig Philippson: *Die Rhetorik und Jued Homiletik*, p. 51 ff.

might soon be established in Germany a school where that branch of knowledge might receive the attention it deserves.

During all this time Philippson did everything to supply the needs of the rabbi. Already, in 1834, he edited the "Israelitisches Predigt und Schul Magazin" the first magazine devoted to the Jewish sermon and religious school. By means of this, model sermons by Philippson, a master of the art as well as the science of Jewish preaching, were brought to the attention of the less gifted rabbi. Soon after the publication of this magazine was suspended, the A. Z. d. J. became the medium of instruction for many a preacher and teacher. Some years later a collection of his sermons was published in three volumes under the title "Siloah." Besides these, many other sermons of Philippson have been preserved in print, some of the best specimens being found in Kayserling's Bibliothek Juedischer Kanzelredner. The principles of Jewish homiletics he set forth in different articles published at various times. These were collected and published by Dr. M. Kayserling in 1890 under the title "Die Rhetorik und Juedische Homiletik." This booklet is of inestimable value to the Jewish preacher. It contains much that every rabbi should know and also some things that the congregation would like him to know, namely, that the sermon should be short, *sinnig* and not *tiefsinnig* and, above all, thoroughly prepared.

To facilitate the work of religious instruction, he wrote two catechisms, one for younger and the other for older children. Not that there was a particular dearth of text-books. Already at that time there was a plethora of Sunday-school literature.¹ But the school not being graded, the text-books lacked progressive treatment in conformity with the gradual mental development of the child. It was this need that Philippson wished to supply by means of these early publications. His principal work for the school, however, is "Die Israelitische Religionslehre." It comprises three parts, which appeared successively in 1861, 1862 and 1864. The first part may be styled "The Evidence for the Existence of God;" the second, "The Theology of Judaism;" the third, "The Ethics of Judaism." The work is in reality a digest of Philippson's re-

¹Zunz: Gottesdienstliche Vortrage, p. 472.

ligious views as set forth in his "Reden wider den Unglauben," "Die Entwicklung der Religiösen Idee im Judenthume, Christenthume und Islam," "Die Religion der Gesellschaft and his "Weltbewegende Fragen." While much of the subject-matter in this book is beyond the comprehension of the pupil and was undoubtedly intended for the teacher, the essential points, given as they are in the form of question and answer substantiated by or derived from accompanying Bible verses, makes the book equally helpful to the less mature pupil.

Beneficial though these and other individual efforts might have been to the individual rabbi, they could hardly have raised the standard of the rabbinate as a whole. The only thing that could emancipate the rabbi was a special training for his vocation. Accordingly, in 1837, Philippson made a stirring appeal for the establishment of a theological faculty and seminary. "Israel," he says, "faces a serious crisis. Israel stands at a turning point in regard to its inner as well as outer being. Our history has reached a point in its existence whence Providence will lead it to its high and holy destiny. It is for us to prove that four thousand years of history have not failed to leave their impression. We must not allow events to take their own course. It is our duty to take an active part and by our own work give direction and impetus to the future. Everything that has thus far been done was by individuals and for individuals. Everything is fragmentary. Our religion is without seats of learning; our congregations without religious leaders; our schools without teachers, and our children without instruction. We need a theological faculty for the preservation and the development of our religion and for the education of our spiritual guides, and a seminary for the training of our teachers."² This call met with a most enthusiastic response. The foremost preachers made it a subject of their Sabbath sermons. Many congregations pledged support, and, for a while it seemed as if this grand idea was to be speedily realized. But the time was not yet ripe. The seed had to sink deeper into the hearts of the people and gather greater strength before it could bear such goodly fruit. Almost eighteen years after this appeal, and no doubt largely as a

²A. Z. d. J. 1837, p. 389 ff.

result of it, the Breslau Seminary was founded. Yet not until 1870, when the Hochschule fuer die Wissenschaft des Judenthums was founded, did Philippson enjoy the full fruition of his labors. It matters little whether the idea of a Jewish theological faculty was a "Geigerscher Gedanke," as Jost maintains, or whether it originally suggested itself to Philippson already in 1835 "Ganz unabhaengig von Geiger," as Kayserling insists,¹ Philippson first brought this great need to the attention of the people, and in a manner that compelled serious consideration. It was therefore eminently fit that, on the opening of the Hochschule on May 6, 1872, Philippson should have the honor of delivering the dedicatory address. It is needless to say that Philippson rose to the height of the occasion.

The same desire to increase the efficiency of the rabbinate impelled Philippson to issue a call for a rabbinical conference in 1844, the thought having been suggested to him by Dr. Max Lillienthal, of Petersburg, in 1843.² The German rabbinate was without organization, and there being no union, there could hardly be much strength. And was there ever a time when individualism was a greater menace to the cause of Israel in Germany? In his appeal to the rabbis to organize Philippson says, "At a time when Judaism is threatened both within and without, individualism is little short of treason. The religious life of Israel is daily growing weaker and the layman asks us, 'what are you doing?' My brethren, the interests of Israel, the interests of revealed religion entrusted to us, the interests of the One God are at stake. Woe to the slothful servant who eats the bread of the priest and neglects the sacrifices of the Lord."³ The objects of the conference, according to this appeal, were to be (1) the promotion of a better acquaintance and to foster close relations among the members; (2) to stimulate each other in the conduct of their office; (3) to undertake communal works and institutions; (4), to deliberate together on all Jewish affairs—obviously all practical considerations. That Geiger was in full accord with Philippson as to the aims of the

¹M. Kayserling: Ludwig Philippson, p. 64.

²A. Z. d. J. 1844, p. 117.

³A. Z. D. J. p. 26-27.

conference can be seen from his letter expressing his regret at his inability to be present at the opening of the conference. In this he explicitly states: "Die Versammlung sei eine praktische, keine theoretische."⁴ When, therefore, the critical spirit asserted itself at the very opening of the Brunswick conference, it was very natural that Philippson should be disappointed. The main purpose of calling the conference was to bring about union in the ranks of the German rabbinate, while to dwell on vital differences, from the very start, was to destroy it as a unifying agency. Nevertheless, and be it said to the credit of Philippson, he continued to work with the same zeal for all the future conferences. To him belongs the honor of being the foster parent of the modern rabbinical conference idea.

(B) *Emancipation of the Laity.*

Concurrent with his efforts for the emancipation of the rabbi were his projects for the emancipation of the laity. In 1844 he said "The emancipation cannot and may not be limited to the political status of the Jew and the lifting of the masses out of their degraded social condition. Another emancipation is needed for the upper class in Jewry. In a word, they must be brought back to Judaism."⁵ The appalling indifference to, if not downright contempt for, Judaism on the part of the educated Jew meant a loss of much valuable timber so sadly needed for the upbuilding of the house of Israel that had fallen. Besides, Israel's enemies saw in this defection an admission of the inferiority of Judaism. Of course, this conclusion was false. It was not Judaism, but positive religion that was rejected by the worshippers of reason. For this class of Jews Philippson wrote his "Reden wider den Unglauben." Therein he pointed out that, far from being unworthy of serious thought, religion is the highest reason, that nature with its inexorable laws, society with its law of mutuality and love and history with its law of continuity can be understood only when

⁴A. Z. d. J. 1844, p. 337-339.

⁵A. Z. d. J. 1844, p. 86 ff.

read in terms of God as conceived by the religion of Moses.¹ "Conviction," he says, "must return to the mind of the Jew and a feeling of pride must be awakened within him that into his hands is entrusted the mission of Israel. Assuredly the belief in God as taught by Israel cannot be shaken by sophistry, nor will sophistry save or defend it. It is the expression of the universal heart and mind. Yet it must be acquired and continually extended by the individual. And how? Through reading and searching the Sacred Scriptures, the knowledge of Jewish history, the appreciation of the divine creation to which the Bible so often refers and the contemplation of the noble men of our own and other nations."² In common with all the great reformers, Philippson realized that the salvation of Judaism lies in the "Wissenschaft des Judenthums," with this difference that, whereas to them "Wissenschaft des Judenthums" meant Jewish Science, to him it stood for a popular knowledge of Israel's scriptures and history.

Unless the Jew had a knowledge of the Bible he could not be convinced of the sublime truth of Judaism and unless he read the history of the Jew he could not feel proud of being one. To stimulate him in the study of both they had to be presented to him in a language he could understand and a style he would admire. Hence we have Philippson the translator of the Bible and the writer of Jewish historical novels.

At the time Philippson undertook to translate the Bible there were already many other good German translations, some popular and some scientific. The superiority of Philippson's Bible consisted in its being the first to give a complete running German commentary of the entire scripture from a Jewish standpoint. It was also first to be supplied with the finest English engravings, and the first in which text, translations, illustration and commentary were combined. This was a tremendous undertaking and it required eighteen years to complete it. The order in which the books appeared is as follows: The Former Prophets, in 1841, The Five Books of Moses, 1844, Later Prophets, 1848, and the Sacred Writings in 1854. When the whole work was finished it was issued

¹Ludwig Philippson: *Reden wider den Unglauben*, passim.

²Ibid: p. 128.

in three large volumes. Already, in 1858, there appeared a new edition of the whole work and, besides the publication of several parts with or without the text, a third complete edition was issued in 1862.

What chiefly interests the Bible student in Philipppson's Biblical work is the commentary. In this the author has made judicious use of the Talmud, Midrash and the other Jewish as well as non-Jewish commentators from the earliest times down to his own day. He makes frequent reference to the discoveries in the field of archæology, and never fails to call attention to the fact that they invariably confirm the Biblical narratives. Much light is shed on many a Biblical institution by acquainting the reader with the life and habits of the nations who lived about ancient Israel. As a higher critic Philipppson neither could nor would have cared to establish his claim. He holds to the traditional view of the Mosaic authorship of the Pentateuch. "The five books," he says, "are one product of the Mosaic time." This is proven by the unity of form, content and spirit. The contention of the higher critics that the book of Deuteronomy was written in the days of Josiah he regards as entirely unwarranted and simply proves "the ill will and shallowness of the critics."³ According to him the Torah as it left the hand of Moses ends with Deut. 31:23; Chapters 32 and 33 as far as verse 5, though written by Moses, were embodied in the Bible by a later editor who was also the author of the last eight verses of the book.⁴ Unlike the critics who, more for the sake of cleverness, than clearness, twist and turn the Bible text, Philipppson had too much reverence to change it. He lets the Bible itself explain the Bible language. Whatever may be the deficiencies of this commentary, it is certainly very illuminating.

Philipppson's Bible brought him marked recognition, the most noteworthy being a costly jewel from Czar Alexander II. For us its chief merit lies in the fact that thereby the Torah became a family Bible for the German Jew.

To spread the knowledge of the Bible it was necessary that the purchase price of the book be within the reach of every one.

³Ludwig Philipppson: Bible, Introduction to Pentateuch, Ed. 1845.

⁴Ludwig Philipppson: Bible, Deut. p. 993.

Philippson appealed to the German Jews to establish a Bible society. This had become especially urgent, because the missionaries, hoping to make converts by distributing their Bibles, sold them at a nominal cost. Philippson's project called forth considerable opposition. Nevertheless the society was organized in November, 1860, under the leadership of Rabbi W. Landau, of Dresden, Prof. S. J. Kaempf, of Prague, and Ludwig Philippson. In 1862 the Pentateuch was finished in German as well as Hebrew and the entire Bible in Hebrew, while a year later the translation also was completed. By 1866 over three hundred thousand Bibles had found their way into Jewish homes.

Between the Bible times and the modern age lay centuries of Jewish history which were little known and less appreciated. Dazzled by the modern culture into which he had suddenly been admitted, the Jew was ashamed of his past. For that reason it was essential that he should become thoroughly acquainted with his history. But history can be most fascinatingly told in a historical novel. Thus Philippson became a novelist. One can see at a glance that this motive animated him in his belletristic activity. Beginning with this tragedy "Joachim," in which he describes the fall of the Temple down to the story "Der Freiheitskämpfer," a picture of the German Jew at the time of the Napoleonic wars, there is not a period in the vicissitudinous life of the Jew he did not portray either in prose or poetry. His object is not merely to supply historic information, but rather to fire the imagination of his reader, to kindle within him an admiration for his people so that he might deem it a privilege to claim kinship with them. Israel's life story is not a tragedy but a grand epic, with the Jew as the hero. Whether it is Rabbah in his wretched hovel in Pumbedita or Jacob Tirado, the friend and confidant of William of Orange, Ben Joseph proffering aid to the King of Poland, or Daniel Battersdorf fighting against Napoleon in the Battle of Leipzig—it is always as the finest type of manhood that the Jew is pictured. As in the Torah the modern Jew was to find the highest wisdom, so in Jewish history he was to meet the noblest men and women. By the side of the family Bible was to stand the family tree.

Philipppson's novels, stories and poems, written at various times, appeared first in the *A. Z. d. J.* and were subsequently collected and published under the title *Saron*, growing from one volume in 1843 to six in 1870. From a literary standpoint, "Jacob Tirado," is the best of his historical novels. It is a thrilling story of the revolt of Holland against Spain with Jacob Tirado, a Marano, as the herô. In this book the writer has given us a vivid description of the stormy life and the mental struggles of the Maranos. Among his dramatic works, "Esterka" is the best known and most meritorious. It is a five-act play picturing the tragic life of the Jews in Poland about the middle of the fourteenth century. Besides enjoying great popularity in Germany, many of his works, translated into Hebrew, were eagerly read by the Jews in Russia.

In order to bring Jewish literature out of the closets and libraries Philipppson called on all the German-reading Israelites in 1854 to found a Jewish publication society. This was but a renewed attempt of one he had made in vain in 1843. This time, however, his effort was successful. Even Geiger, while saying "it is too bad that it had to be left to Philipppson to call such a society into existence,"¹ did not hesitate to have three of his works published by it. The society was established on May 1st, 1855, with Jost, Jellinek, and Philipppson as the managing board. Within two years after its foundation it had a membership of four thousand. In the eighteen years of its existence it issued eighty works covering Jewish science, history, poetry, fiction and biography. Thanks to Philipppson, the Jew could now read of his noble past and receive inspiration for a still nobler future.

THE CONGREGATION.

With a rabbinate and laity such as Philipppson sought to create, the material as well as spiritual interests of the congregation would have been amply safeguarded. The former, however, was still a far off hope, and in the meantime the latter was languishing. But for the law that "unless a Jew renounced his faith and until he became a member of another church he had to contribute to the congregation of the district where he resided," many a one would have

¹A. Geiger: *Nachgelassene Schriften*, Vol. 5, p. 79.

withdrawn from the congregation. When, therefore, in 1873, the German parliament considered whether the Prussian law of 1847¹ should substantially be adopted as the law for the entire monarchy¹ or whether Lasker's resolution, making it possible for a Jew to resign from his congregation "aus confessionellen Bedenken," without at the same time renouncing his Judaism, should take its place,² the material interests of the congregation were trembling in the balance. Lasker, the spokesman of the orthodox party, insisted that when the Christian resigns from his parish he leaves only his church, but does not cease to be a Christian. Why, then, should a Jew in resigning from his religious society be compelled to renounce Judaism? Samson Raphael Hirsch in his petition to parliament declared "before God, the God of Truth, that the differences between the various denominations in Christianity were not more thorough-going than those between the orthodox and the reformed Jews." Philippson, championing the cause of the congregation, pleaded for the rejection of Lasker's resolution. In July of the same year he addressed a petition to Dr. Falk, the minister of education, wherein he dwelt at length on the incalculable harm that would result to the congregation if a member could resign by simply declaring before a magistrate that he does so from religious scruples. "If," he says, "there are any members who desire a form of service different from the congregation's, the latter would not only permit it, but even contribute toward its maintenance out of its treasury the amount of their membership fee."³ He also addressed an open letter to Lasker, pointing out the fallacy of his reasoning and at the same time maintaining the justice of his own claims. Yet, notwithstanding the many petitions from congregations, both large and small, against Lasker's resolution, it was incorporated in the proposed law. Philippson's timely intervention, however, was not without effect. When, in 1876, the law was finally passed the provisions relating to the financial side of this matter were such that the congregation did not seriously suffer.

¹A. Z. d. J. 1873, p. 53-54.

²A. Z. d. J. 1873, p. 219-222.

³A. Z. d. J. 1873, p. 531-533.

Just as the rabbinate, so the congregations in Germany lacked union. The only time they united was when some great danger threatened. That passed, the centrifugal forces again asserted themselves. This condition Philippson endeavored to remedy. In August, 1847, he addressed himself to the congregations of Prussia, notably those in the province of Saxony, advising them to form a provincial union of congregations. Failing in this, he again called on the Prussian congregations in 1848 to organize a union of Prussian Jewish congregations. "Congregations of Jeshurun," he pleads, "you have often honored me with your confidence and co-operation. Then it concerned your outer welfare. This time it concerns the inner growth, the salvation, the preservation and the blossoming anew of our faith."⁴ Despite this fervent appeal his advice was not heeded. He continued to hold the union idea before German Jewry until 1869, when the Union of German Jewish Congregations was organized. With the eye of a statesman Philippson saw that no idea can long survive or spread unless it is embodied in an institution. The congregation is the institution par excellence of Judaism. In the United Congregation of Israel the religious idea was to be preserved and developed for the salvation of the Jew and all mankind. For "of all religions Judaism is the religion of the future. It is the Messiah."⁵

JUDAISM THE UNIVERSAL RELIGION.

The declaration that Judaism, the pariah of religions, is the only one that can save humanity must have been more amusing than exasperating to the German non-Jew. On the one hand there were the materialists and atheists ably represented by David Friedrich Strauss. They regarded all religion as antiquated. On the other hand, there was the church which claimed that it alone could save the world. Against both Philippson defended his thesis with masterly skill. The worshippers of reason claimed that religion was the child of fear, hunger and thirst, the feeling of dependence, and that, therefore, it belongs to the child age of humanity. It had to give way as soon as reason asserted its sovereignty. In contra-

⁴A. Z. d. J. 1848, p. 742-743.

⁵Ludwig Philippson: Siloah 1845, Die Zukunft.

diction to this theory Philippson says "We see that every religion and mythology begins with the question: how and by what means did the things we see in the world come into existence? The origin of religion is not fear, terror and dependence, but the inner law of the human mind to search for the causes of all things about it, to understand and picture them to itself. We see this process repeating itself in every human being with the first awakening of consciousness. How then can it be denied that this natural longing for knowledge is just as truly the source of religion as the feeling of dependence? Nor is it less known to every one that the entire nature of man is based on physical and intellectual development. That this development must be very great is evident from the fact that no creature is so weak and helpless as a new born child. Now underlying the need of development is necessarily the yearning after the ever higher which impels man, at first unconsciously, and later with full consciousness from step to step. He must develop his strength. By his whole nature, therefore, he is directed onward and upward. Thus he is lifted above himself and feels himself in association with a higher being with which he perceives himself to be like. This natural, not artificial, longing, after the higher, this consciousness of a higher nature within himself is just as deep a root of religion. By no means, therefore, should the origin of religion be sought in man's feeling of dependence alone. The latter unites with the impulse to know, the yearning, perception and knowledge of something higher to make the conception of God necessary and to render it inseparable from man's entire intellectual being. As a matter of fact, fear and terror are not the first nor the predominant human emotions; recklessness, self-assurance and courage both precede and predominate." "The belief in God belongs to universal humanity. The individual may discard, detract from or deny it altogether, but he need not imagine that he has robbed mankind of it or that his individual conclusions have established its worthlessness."¹

¹Ludwig Philippson: *Gegen David Freiderich Strauss' Der Alte und der neue Glaube*, p. 14 ff.

Religion is here justified by Philippson on the ground of psychology. Inasmuch as psychically man is not merely intellectual or emotional or imaginative, but all these combined, the religion which takes full account of these three elements is the religion that cannot be undermined or overthrown by rationalism. Such a religion is Judaism. David Friedrich Strauss may have demolished Christianity, but he has not weakened Judaism in the least.²

Philippson also proves that, from the standpoint of applied religion, Judaism is the only saving faith. In the three works "Die Entwicklung der religioesen Idee in Judenthume, Christenthume und Islam," "Die Religion der Gesellschaft" and the "Weltbewegende Fragen in Politik und Religion" Philippson develops philosophically the proposition that Judaism is the only religion of society. In his *Weltbewegende Fragen* he says, "The statement that religion and society must be kept apart is false. On the contrary, religion and society must interpenetrate and assimilate each other organically. This is the ideal. We can not make pure metaphysics of morals and view man from the far off distance and perpetually declare "This should," "This might," "Thou shalt," "Thou must." Nor can we make life a purely materialistic, self-determining drift, which rushes down the stream without a basic principle and without aim. It must be penetrated with the principle of the divine as the body is by nerve fluids. Religion and society can not attain to any goal if they do not coalesce. Christianity said, "My kingdom is not of this world." Thereby it banished the soul of religion from society. But inasmuch as religion must have its kingdom in this world, since otherwise how could man be prepared for the next, Christianity has therefore produced on the one hand ascetics and on the other a priestly class which put the Church in the place of religion. By doing this Christianity again fell away from Judaism. And it will be a sad awakening when some day it realizes what a great mistake it made also in this departure from the mother religion. "In the Mosaic institution, however, there is an organic union of religion and society. There we find a perfect interpretation of religion—the divine, and

²Ibid. pp. 5-9.

society—the human elements. We have here, therefore, the ideal of human society.”²⁸

The creed of religion of Society is thus set forth in the Religion der Gesellschaft:

1. Society is not merely a union of men for the mutual satisfaction of their needs by means of exchange of their material or cultural products, but an institution planted by God himself in man's nature and established and guided by Providence so that in it man may live, be educated, uplifted and led to perfection. Not only man as an individual, but society itself is the work of God.

2. The social life constitutes the essential, divine element of the human being by the side of which individuality, self, the egoism of the individual must be regarded of an inferior nature.

3. The brotherly equality of man, a religious duty as relating to individuals, is also the only true foundation of society, and must be the basis of all social relations.

4. Distinctions in society are to be determined only by the inner capacity of the individual as endowed by God and developed by himself.

5. Each individual must have equal freedom to develop and to realize his social personality.”²⁹

“The only religion that could evolve these principles is Judaism. Because Judaism was destined to be the religion of the whole real life of man, it embraces, (1) religious knowledge. (2) The moral life of the individual. (3) Man's life in society. These three essential facts were expressed in certain Mosaic institutions to suit the national life of Israel. When divested of the distinctively national elements, they represent the following universal principles: religious knowledge; there is but one God, incorporeal and to be worshipped only in spirit; the moral life of individuals, “Holy shalt thou be,” and “love thy neighbor as thyself;” the social life of man; one law and one right for all. “Judaism posits as the basis of all life there is but one God and there shall be but one man, one in his moral individuality as the result of his

²⁸Ludwig Philippson: *Weltbewegende Fragen, Politik, Staat und Religion*, pp. 84-85.

²⁹Ludwig Philippson: *Die Religion der Gesellschaft*, pp. 18-36.

holiness and brotherly love, one in his social relation by means of perfect equality.”²²

The difference between the social ideal of Judaism and that of the pagan religions is inherent in their conceptions of God. The pagan religions started with man and made God in man's image. Mosaism, however, begins with God and makes man in God's image. Seeing in man and the world a variety of relations and conditions, such as life and death, being and not being, and seeking to account for these phenomena, the pagans conceived as many divine authors as corresponded to these appearances. There being no unity in heaven, there could be no unity on earth. The pagan idea is, therefore, properly designated by Philippson as the human idea. It stands for the selfish, individualistic and egoistic view of life. None of the pagan faiths or those in which there is any element of paganism could therefore become the religion of society. In contrast to the human idea stands Mosaism with its religious idea, Mosaism declares at the outset there is a God and from Him it proceeds to man and the world. God is. This is not a deduction from man and the world about him. It is the result of revelation. No plurality could possibly enter into this conception. God is absolute unity. Man is made in His image and is ever striving to become more and more like unto Him. Hence Judaism regards man in all his various relations as a unit. Society to be perfect must also be a unit, for then alone can there be perfect equality and freedom. Judaism, therefore, is the only religion of society.

The essence of the religious idea which Mosaism gave to the world and which has since then been conquering mankind in spite of continuous opposition, Philippson states thus: “The unity of God, the unity of man, the unity of the world; the relation of God to the world through the mediation of the laws of nature; the immediate relation of God to man through Providence, Judgment and Revelation.”²¹

This religious idea is to be borne by Israel for the salvation of mankind. Judaism must continue alongside of Christianity, Is-

²²Ludwig Philippson: *Weltbewegende Fragen, Politik*, p. 92.

²¹Ludwig Philippson: *Entwicklung der rel. Idee im Jud. Christ. und Islam*, passim.

lam, or any other religion or philosophy, till the human or pagan idea will have been completely overcome by the religious idea and the latter will be realized in the life of humanity. As the bearer of the religious idea, Israel has passed through the following four stages: Mosaism, Prophetism, Talmudism, and the Judaism of modern times. In Mosaism the religious idea and religious life were in perfect accord. Prophetism separated the religious idea from the life because, owing to the pagan element in Israel itself, the latter threatened the existence of the Religious idea. On the other hand Talmudism accentuated the religious life. The dispersion and the many hardships Israel had to endure had weakened the spirit, and it was necessary that the life be made such as to preserve the religious idea. But when rabbinism in its zeal to save the idea surrounded it with so many ceremonial laws that they almost smothered it, then its *raison d'être* disappeared. With the first rays of freedom's dawn that penetrated the isolated life of Israel, the religious idea began to re-assert itself. This struggle to free the religious idea from the bondage of Talmudic legalism and ceremonialism and to restore it to its original purity is the task of Judaism in modern times. This latest phase of Judaism is as legitimate and providential as Prophetism and Talmudism. It is a progressive step in the march of the religious idea on its world-conquering mission.²

PHILIPPSON THE REFORMER.

This brings us to the consideration of Philippson's place in Reform Judaism. In his own time that place was very uncertain. The orthodox saw in him a reformer, while the extreme reformer saw in him an orthodox. His views found as little favor with Geiger as with Samson Raphael Hirsch. His moderation was as offensive to the former as his modernism to the latter. On the other hand, Philippson denounced the hypocrisy of neo-orthodoxy and deprecated the unreasonable reasoning of the radical.

That Philippson was a reformer is unquestionable. He was recognized as such by most of his contemporaries. The Berlin Reform Congregation invited him to preach the sermons at their

²Ibid. *passim*.

first services on the New Year's day and Day of Atonement of 1845. His theological writings are everywhere permeated by the spirit of reform. His own positive statements on the subject leave absolutely no room for doubt as to his attitude to reform. In 1845 he said, "We have devoted ourselves to and have acquired the culture which mankind has developed during the course of thousands of years, but Judaism has preserved its eternal and divine content in forms, most of which being the outcome of temporary conditions, have lived their day. This exterior must be refashioned, this form must be changed if Judaism is to continue to influence the lives of its followers in accordance with its purpose and its power, and if it is to persist among the world forces in a manner worthy of its high destiny."³ Again, in 1848, he declared, "Reform is demanded not for outer considerations; it is pressing, it is urgent, it is peremptory, it is the highest necessity from within. The very existence of our religion is involved. We can see no future for it, if it does not sincerely and wholly throw itself into the arms of reform."⁴

There has been a tendency to underestimate Philippon in the philosophy of Reform Judaism. Thus his disapproval of the Brunswick Conference has been accounted for on the ground of his having been of a practical turn of mind and, therefore, out of sympathy with the critical spirit manifested in the conference. To some extent this was undoubtedly true. Yet to imagine that this was the only reason for his opposition, as one might infer even from Dr. David Philippon's admirable work "The Reform Movement in Judaism,"⁵ would be a great mistake. For once at least Philippon was more scientific than the scientists. While the extreme reform party, the party of logic, as Philippon styles it, had only the idea of positive religion in view and insisted that only cold reason shall determine what is to be retained in Judaism, Philippon maintained that the emotions and the imagination are integral parts of man's spiritual nature and must not be neglected. Those institutions in Judaism which still appeal to the heart as well as the

³A. Z. d. J. 1844, p. 387.

⁴A. Z. d. J. 1848, p. 326.

⁵David Philippon: The Reform Movement in Judaism, pp. 220-221.

mind of the Jew may not be summarily discarded. Time has proven that Philippson was right. Our own American reform, though at first tending toward the position of Geiger, has of late years been following, in principle at least, in the direction of Philippson; and a decided deepening of the Jewish consciousness is everywhere noticeable.

Martin Philippson says "The original founder and leader of the party of historical reform in Germany was Ludwig Philippson."² In his articles on reform Judaism the latter says, "Neither Mosaism nor Talmudism is in itself the real Judaism. The real Judaism is the historical Judaism which, guided by Providence, has pursued and will continue to pursue the great path of development."³ Herein we have a protest against the Mosaists who would confine Judaism to Mosaism and against those who believe that the Talmud is the last word of Judaism. In 1854 Philippson says, "History is nothing else but development. A standstill neither is nor has a history. If there were no development there would be no history. Accordingly history justifies the newly self-developing and the newly developed. Each has the approval of history because either it has already become or is just becoming, historical."⁴ When, therefore, he says that real Judaism is historical Judaism, he maintains the legitimacy of reform. A defense, it is also a definition of reform. Reform Judaism, according to this, must be but a link in the chain of historical Judaism. History implies continuity. Disregarding the past, reform Judaism ceases to be real Judaism, since it is no longer historical Judaism.

It has already been pointed out that Philippson did not approve the reforms proposed in the Brunswick Conference. One of the reasons was that they were not psychological. Besides, there was a tendency to ignore the past which according to Philippson's conception of Judaism, was inadmissible. Above all, however, Philippson insisted that the Jewish Reformation came from within, and was not something imposed upon Israel from without. For

²Martin Philippson: *Neueste Gesch. des Jud. Volkes*, p. 186.

³A. Z. d. J. 1862, p. 501.

⁴A. Z. d. J. 1850, p. 17.

that reason "it is the body of Israel that should express itself concerning the content of Judaism as it lives in the consciousness of its followers to-day."⁵⁰ If any radical changes are to be made it is not the rabbinate alone, but the whole of Israel that is to make them. For these reasons he was so urgent in his advocacy of a Synod already as early as 1848. Over twenty years elapsed before his hope was realized in the Synod of Leipzig, in 1869, in which he was a conspicuous figure and an important factor.

As for being a practical reformer, Philippson must rest his claim on his attitude to the Oriental synagogue. He favored the organ, choir and prayers in the vernacular, his own liturgy, published in 1864, containing as many German as Hebrew prayers. In the Breslau Conference, in 1846, he voted to abolish the last day of Passover and Simhat Torah, the latter being unnecessary since Shabot is now celebrated as the feast of rejoicing over the Torah. While he was opposed to eliminating from the prayers the hope of the coming of the Messiah, he did not regard the belief in a personal Messiah essential. What was fundamental in the Jewish faith is the Messianic idea. Of this he says "As Revelation is the foundation, so the Messianic idea is the roof of Judaism." Though he retained the prayer for the return to Jerusalem, he neither yearned for nor believed in the ultimate restoration of Zion. In a sermon on the 9th of Ab., 1842, he says, "We are no longer confined in the limits of a small land. We belong to the whole world. We have the word of God no longer for ourselves alone, but to give it to and bear witness to it before all the nations. For that purpose Jerusalem fell, for that purpose we have been dispersed." To him "Jerusalem" is only a figure of speech. "We still have our Jerusalem, our Temple; its form is broken, but its spirit has survived." Though in his liturgy he retains the prayers for the re-establishment of the sacrificial cult, he did not intend it either to be taken literally since he explicitly says, "In the Messianic era the ceremonial laws will no longer be binding, as the midrash tells us, *leatid laba kol hakarbanot betelin*."⁵¹

⁵⁰A. Z. d. J. 1848, p. 47.

⁵¹Ludwig Philippson: Predigt gehalten am Tage der Zerstörung Jerus. 9 Ab. 1843.

To the following innovations Philippson offered vigorous opposition. Regarding the transfer of the Sabbath to Sunday he says, "All history declares against the transfer of the Sabbath. The other faiths (Christianity and Islam) have taken the Sabbath from us, yet, not wishing to have anything in common with us, they purposely transferred it to Sunday and Friday respectively. They did this not because ours is not the right one, but to emphasize their independence of us, and shall Judaism now surrender its independence and shall we go and say, we wish to celebrate the day you celebrated?"¹ And again, "Can Judaism so completely deny its entire history by rejecting this holy institution for the sake of wordly considerations? Shall we give up the seventh day Sabbath which Scripture, tradition and even the history of the nations regard as the day to be observed?"² The fact that Philippson favored Sunday for the benefit of those who could not possibly attend on the Sabbath is no indication of inconsistency on his part. Even from a strictly orthodox standpoint there is no objection to Sunday service.

Contrary to the unanimous opinion of the Augsburg Synod which declared the boy born of a Jewish mother must be considered a Jew even though he was not circumcised for any reason whatsoever, Philippson held that "whosoever rejects circumcision out of stubbornness, has broken away from historical Judaism because in common with Biblical and Talmudic Judaism it has always regarded circumcision the seal of the covenant."³

As to the retention of the Hebrew in the liturgy, this question the Brunswick conference referred to a commission. The majority expressed itself against it for the following reasons: firstly, Hebrew is not understood by the worshipper and the prayer must, therefore, be meaningless, and, secondly, it is a dead language. Since its extinction our minds have expanded and our circle of ideas has become enlarged, hence it is not suited to the expression of our true self. These arguments Philippson meets by saying: "Prayer is not a thing of the understanding, but much more

¹A. Z. d. J. 1846, p. 445.

²A. Z. d. J. 1846, p. 503.

³A. Z. d. J. 1870, p. 437.

of the emotions, and, since so many sacred associations cluster about the Hebrew, it being the language of revelation, the language of our historic past and the language which is the one bond that units us as a religious body, it can not but appeal to our emotions. Secondly, in the Jewish divine service prayer is not only the expression of the feelings, but the essential part thereof is a declaration of the religious content of Judaism both dogmatically and historically. That is another reason for its retention.⁴ The force of the first reason will be readily admitted. Prayer is an act of emotion and the Hebrew does appeal to the emotions of the Jew. But one fails to see the cogency of the second reason advanced by Philippson. If the Jew does not understand the Hebrew, then the declaration of his faith in that language can be of very little religious value either to him subjectively or to Judaism objectively. As to Geiger's criticism of Philippson because of his insistence on retaining the Hebrew in the service, while he himself preached at a service conducted exclusively in German on the holiest day, referring of course to the Berlin Reform Gemeinde,⁵ that it is quite specious.

Relative to intermarriage, Philippson's views underwent a decided change between the Brunswick Conference, in 1844, and 1864, when he published the third part of his *Religionslehre*. At the conference it was Philippson who introduced the resolution "The intermarriage of Jews and Christians and, in general the intermarriage of Jews with adherents of any of the monotheistic religions is not forbidden, provided that parents are permitted by the laws of the State to bring up the offspring out of such mixed marriage in the Jewish faith."⁶ In his *Religionslehre*, however, he says, "Religion must pronounce against mixed marriages. It has been said that such marriages will contribute toward the promotion of tolerance and bring the different religions closer to each other. On the other hand, it must be conceded that they contribute just as much toward the weakening of religiousness and sincerity in matters of faith. It is certainly the duty of

⁴A. Z. d. J. 1844, Nos. 33, 43, 45, and 52.

⁵A. Geiger: *Nachgel. Schriften*, Vol. 5, p. 194.

⁶A. Z. d. J. 1844, p. 374.

mankind to extend the reign of tolerance among all classes and in individuals, however widely they may differ from each other; but this must not be done if it involves a leveling of the religious ground. Therefore, little as any sincere friend of religion and humanity could wish that religion should stand between the persons who sincerely love each other, deeply as it may grieve him to cause such persons pain, yet from the standpoint of religion and sincere religious life he must disapprove of mixed marriages."

Notwithstanding his opposition to these proposed reforms, Philippson was nevertheless a Reformer. Yet it was "not reform, but re-birth that was his watchword."² Rabbi Dr. Rahmer has thus summed up the life work of this great man: "There was no one in Germany who, like him, carried the torch of Jewish thought into all circles, no one who was so undaunted and indefatigable in raising his voice for the Jew and Judaism. Untold numbers of his co-religionists were led by and through him from the wilderness of superstition and formalism into the land of faith; at the same time, being a poet, he had a deep appreciation of the soulful and sincere in the old Jewish life."³ Ludwig Philippson has been bracketed with Moses Mendelssohn. At first blush, this comparison may appear superficial; but when we think of Philippson's translation of the Bible, his fondness for and felicitous use of the Socratic method, his "Religion der gesellschaft" and "Politik" in purpose and spirit not unlike Mendelssohn's "Jerusalem," then we realize how strikingly these two sons of Dessau resemble each other. Turning our eyes to our own shores, the name of Isaac Leeser, that stalwart pioneer of American Judaism, occurs to us as one to whom Philippson might be compared. But when we think of the *Allgemeine Zeitung des Judenthums* with its motto, "Light and Right for Humanity," Philippson's efforts to organize a Union of German Jewish Congregations, his creation of the Conference of German Rabbis, his fervent appeals for the establishment of a Jewish Theological Seminary as the only salvation of Judaism in Ger-

¹Ludwig Philippson: *Israelitische Religionslehre*, Part), p. 251.

²*Jahrduch fuer Jued. Geschichte*, 1911, p. 2.

³*Ibid.* p. 3.

many, and furthermore when we contemplate Philippon the man of tireless activity and wonderful resourcefulness, the doughty champion of justice and truth, the eloquent preacher of Judaism with profound reverence for its past and high hopes for its future, the leader with matchless tact and grace, then there comes to our mind the name of one whose spirit is an abiding benediction in our midst—the name of Isaac M. Wise.

Philippon and Wise were kindred, nay, twin spirits, the two greatest organizing geniuses of Judaism in the nineteenth century. They were pre-eminently constructive and for that very reason conservative. They were the master builders in Judaism, having laid their foundation deep in the hearts of their people: and for that reason their work will survive. Both have built for themselves an everlasting monument in the grateful hearts of united Israel.

C-2

DISCUSSION OF RABBI KORNFELD'S PAPER ON "LUDWIG PHILIPPSON."

BY RABBI MENDEL SILBER, Albuquerque, N. M.

Unconsciously and unintentionally the biographer, as a rule, magnifies his hero. In gathering the material on the subject the author acquires quite a natural love for his man, which love then covers "a multitude of sins." I fear that Rabbi Kornfeld is no exception to the rule. He, too, seems to have shown some partiality to the work and worth of the man whose life he reviewed. My list of grievances is, however, not a long one. The paper is excellent in many respects, and contains a vast amount of data which will prove an invaluable contribution to Jewish literature in the English language. Where I disagree with the writer of the paper is in the statement that Philippson was the first to introduce the regular weekly sermon into Prussia. He was not the first one to introduce the sermon, but he was merely the first one to re-introduce it. Sermons had been preached weekly, and on special occasions long before that. But, in 1823, this had been prohibited by the government when the Jacobsen Temple had been closed. In 1832 Philippson preached a sermon again in the vernacular and thereby helped to make the prohibition against preaching a dead letter. This is all that is claimed by Phœbus Philippson in his *Biographische Skizzen*, (Vol. 2, p. 57).

As to the statement that Philippson was never vindictive, that his writings were always marked by grace and amenity, I am not quite sure that this can be substantiated by the facts. He dared, for instance, to throw stones at the bier of Geiger in violation, surely, of the Talmudic maxim, "hostile words are not to be spoken at the bier of learned men." He also spoke in very undignified terms of Moritz Steinschneider, and the gentle Leopold

Stein. Another thing that may be pointed out is the fact that the objections raised to Philipppson's Bible translation had a deeper significance than the one the writer of the paper seems inclined to attribute to them. The objections were based upon the feeling that if the Bible were translated into a secular language the original would thereby lose, and the knowledge of Hebrew decrease. This same objection had been raised also to Mendelssohn's translation.

What was not adequately explained in the paper were the many seeming inconsistencies on the part of Philipppson. To understand this, we must remember that reform Judaism in his time was still in a transitional period. There were those who claimed that all the Jew should stand by is the Torah, while others wished to include also tradition as a part of modern Judaism. And then there was the third class, the so-called neo-orthodox, headed by Samson Raphael Hirsch, and Michael Sachs. Philipppson at times sided with the one, and at other times sided with the other. If we remember that he was what we may term a practical reformer, and that expediency often played an important part in his attitude towards certain questions, we will understand this vacillating position.

Two points that were omitted in the paper which I think are of sufficient historical value to include therein, may be mentioned in conclusion. The one is that at one time he went to Belgium, and was instrumental in having an article in behalf of the Russian Jew published in the *Independence Belge*, and that this article made such a strong impression upon the reading public that it was subsequently republished in the principal Journals of Europe.

The second point I should like to see incorporated in this excellent account of Philipppson's work is that he was awarded a gold medal by the Czar of Russia for his illustrated Bible. This seems to me significant from the fact that the awarder of the medal was the Czar of Russia, and the recipient of it was a Jew.

I have no further time to discuss the analysis of Philipppson's position in the reform movement as presented in the paper, but on the whole I may say that the paper has shown sufficiently the marvellous and many-sided activities of this remarkable man in behalf of the Jew and Judaism.

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THE BASIS OF MEMBERSHIP IN THE AMERICAN SY-
AGOGUE.

(A Paper Read Before the Central Conference of American Rabbis,
July 2, 1911, St. Paul, Minn.)

BY RABBI LOUIS WITT, Little Rock, Ark.

A Jew was earning \$12 a week. He was a devout Jew and a man of family. He felt the need of worship and of raising his children in the faith of his fathers. He applied for membership in the Temple. He was told he could not become a member unless he paid at least \$1.50 a month, or bought a pew for \$100. The man could afford only 50 cents a month; even this was a sacrifice, but he was willing to make the sacrifice for the sake of his children, and his higher loyalties. His sacrifice was of no avail. His piety was of no avail. He was barred by the law of the minimum tax.

A Jew was prosperous and pious. He gave liberally of his service and his purse to the Temple. He suffered reverses in business. He was compelled to make a considerable reduction in his dues. He was told that the constitutional provision of the minimum assessment prohibited the acceptance of such low dues, but that he would be welcome in the Temple just the same. He was a proud man. He wanted no dole, no concession. He wanted to pay something—all that he could honestly afford. To be admitted on any other condition had the sting and the stigma of charity. He was barred by the law of the minimum tax.

A Jew joined the Temple. He could afford the minimum tax, but no more. He attended the annual meeting. He was told he had not the right to vote: he was only a contributing member. It is true he was intelligent and devout, and his vote would have furthered the highest interest of the congregation, but to be a

voting member he had to pay a stipulated due. He could not afford to pay it; therefore, he could not vote. It was a national election day. He walked from the house of worship to the polls, and cast his vote for the President of the United States. He was empowered with the right to direct the momentous affairs of the greatest republic of the ages; he was denied the right to direct the small affairs of a local house of worship. Religion was behind politics. The charter of a State conferred upon a common man larger rights and duties than the charter of a house of God. The man pondered on these things, and was put to moral confusion because of them.

A Jew entered a Temple. He was a stranger and took a vacant seat. A lady entered. She looked hard at the stranger. The stranger was embarrassed. The lady informed the stranger he was in her seat. The stranger was still more embarrassed. He hastened to take another seat. The sexton looked hard at him. Again the stranger was embarrassed. The sexton informed the stranger he was in a reserved seat, and showed him to a rear seat. The stranger was astonished. The Temple was three-fourths vacant. Any one could have sat anywhere. He never entered the Temple again.

These facts are typical; they are multiple; they can be counted by the thousands in the Reform Synagogues of our country. What the conditions are in the orthodox synagogues this paper does not attempt to say. It is limited as to time, and is designed for a Conference of Reform Rabbis—therefore, it speaks only of the Reform Synagogue; and the facts indicate that the American Reform Synagogue is, to an excessive degree, a financial and aristocratic institution. It makes money rather than piety the condition of membership. A man may be a saint, but if he be poor he can not become a member. The minimum tax is a perpetual blackball.

These facts indicate that the Temple has not risen to the height of the ideal of the age. Democracy has invaded every avenue of human thought and endeavor. It has invaded religion—and every man is equal in his right to believe. It has invaded jurisprudence—and every man is equal before the law. It has invaded politics,

and every man is equal in his right to the franchise. It has invaded education—and every man is equal in the public school. It has invaded industry—and labor claims an equal right with capital. But it has not yet invaded the synagogue—for there men are still unequal. They are graded and classified according to financial rating. Religion should go before the ages as a pathfinder and guiding star—but the synagogue has not yet caught up with the highest ideal of the modern age. This must not be. The synagogue can not endure in a democratic age on an undemocratic basis. A day of reckoning will come. No thoughtful mind can be satisfied to face the future of Judaism in America with such a barrier of limitation. Reform Judaism in place of being the religion of the progressive Jew, will become in time the religion of the prosperous Jew.

The remedy is simple: First—Abolish the minimum assessment. Retain the assessment system, but let a man pay what he can afford as approved by the Board of Assessors, and let him thereafter be a member with full and equal rights. It would work out in this way: A man applies for membership. He can pay only fifty cents or one dollar a month. The Directory is satisfied he can pay no more. It admits him to full membership. Another man applies and agrees to pay two dollars a month. The Directory is positive he can pay ten dollars. He refuses to pay. The Directory denies him membership until he agrees to pay his assessment, or gives a valid reason for being unable to do so. By this plan parasitism is obviated. The income of the congregation is not lessened, and the door is opened at the lower end to those who, under the present system, can get into the Temple only as visitors and strangers—never as members.

Second. Abolish the assigned pew. Let every member sit where he pleases. Let not the pew be an index of a man's financial standing. Let there be no inequality in the House of God. Is a man nearer God when he sits in a more comfortable pew? The Temple is not a theater. There should be no reserved seats. There are no reserved seats in the fraternal lodges, in the Chambers of Commerce, in the public schools, and even in most of the churches of our country. There should be none in the Temple.

Fellowship, Service, Brotherhood, are the great words in the House of God. All wordly pretensions and distinctions fall from us as we present ourselves before Him who searcheth the heart and holdeth the nations in the hollow of his hands and judgeth the children of men by the invisible yearnings and outreachings of the soul.

Opposed to this change of policy will be, first and foremost, the snob—not the rich man, mind you, for there is many a rich man who is plain and democratic in the highest degree. Reform Judaism would never have had the dignity and authority it enjoys to-day, were it not for those Jews who had the power to achieve success, and who in their success gave liberally and loyally to the faith of their fathers. The snob, however, will tell you that if you open the door to a low rate of assessment, you will make the Temple cheap and common. What a figure in the sight of the Lord the Temple would cut, clad in faded calico and reeking with the sweat of labor! Remember the holy and snobocratic law of שַׁעֲטָנִי thou shalt not mix calico and silk. Those magnificent piles of sculptured stone, towering majestically to the skies, embodying the art of the ages, sanctified by the memorial windows of canonized mercantile prodigies—those monuments of the religious genius of Israel, at the sight of which generations yet unborn will exclaim: כִּי הָיָא חֲכַמְתְּכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים

Shall these be filled with just plain common people; men who toil in overalls and carry the dinner-pail; women who do their own washing, and nurse their own children? Horrors!! הֲלֵילָהּ לִי. It is true a long time ago God said something about being satisfied with מִזְבֵּחַ אֶרֶץ an altar of common earth,—a monition, perhaps, that the yearning for God is as universal as common earth; that the worship of God should be made as accessible as common earth; that the destiny of man is as common as common earth—but that was a long time ago, before the earth was yet blessed with that imperial culmination of cosmical evolution,—the snob! You can not answer the argument of the snob. Where anybody is equal to everybody, why, he can not be “somebody,” and that is all there is to it. It is an argument not of sense but of arrogance, and it towers so big,

with wealth and prestige, that you can not surmount it; you must bore through it.

Again it will be argued that the man who pays more ought to get a better seat than the man who pays less—a most simple and natural standard of measure in this age when even the supernatural is measured according to bulk, digits, and dollars. Is the Temple a theater or stock company; then is it altogether just and necessary that the man who pays the most money or owns the most stock should have the best seat and the biggest say. Is the Temple a House of God? Then should the godliest man—the man who in his heart feels most reverence for God, who in his life makes the biggest sacrifice for God—have, at least, an equal standing with him who, regardless of his godliness, can boast of paying a bigger rate of dues. For it says somewhere in a book that some few people still respect that God judgeth not according to the appearance, but according to the heart; and it would be not altogether unfit for the synagogue which claims that book as its historic justification and the source of its inspiration, to judge men according to such a spiritual judgment. It is indeed a conspicuous fact that the more a man pays in figures the less does he pay in proportion. He who can afford to pay one hundred dollars finds it much easier to pay that much than does he who can pay only one dollar to pay his little. The one-hundred-dollar man will not, because of his magnificent contribution to the Temple, need to deprive himself even of an automobile or a box at the opera, or a trip to Europe, whereas, the one-dollar man needs to toss on sleepless pillow, figuring how to make ends meet, and often must deny himself of the love of little children—the deepest craving of a parent's heart—because he can not afford it. Who then carries the bigger burden for the Lord, he who pays one hundred dollars, or he who pays one? And if the *מזבח* is, was and ever must be, a place of sacrifice, why should not the poor man be accorded at least equal rights with the rich, inasmuch as his *מזבח* is greater? The doctrine, the more money the more rights, is a moral perversity in a House of God. I wonder how the public school, or our own religious school, would affect our children's standard of moral estimates, if the seats were classified according to the tax rate. I wonder how heaven

would look if the Lord patterned it after the Constitution and By-Laws of some of our Temples! It behooves us rabbis to raise our voice in unceasing protest against such a commercialization of the place of our prayers and our ideals. True, we need money to maintain even a House of God, and we must look to those who have been blessed with much to give much, but *איש כמתנת ידו* he who has given much has given in no greater proportion than he who has given little. Each has given what he can afford, with the odds in favor of the cheaper man. The House of God should rest on a basis of service, reverence, and brotherhood, but even on a basis of taxation, we must not forget that proportional taxation is, after all, equal taxation, and should be followed by equal privilege. In other words, and for the last time, the man who pays one hundred dollars is entitled to no more vote and to no better seat than the man who pays one dollar, for each pays what he can afford with only this difference: that it is harder for the latter to pay his one dollar than it is for the former to pay his hundred.

It will no doubt be contended that the proposed reforms will deplete the treasury of the Temple, inasmuch as on the one hand, every pew that is occupied by a poor member is a dispossession or an exclusion of a possible rich member, and, on the other hand, the rich man will not pay as much dues for a pew that belongs promiscuously to every one as he will for a pew that is his exclusive reservation or property. As to the first part of this objection, it may be pointed out that in ninety-five per cent. of the synagogues of the country, the prosperous Jew is already a member, and that, therefore, the reserve space for membership which is to be found in nearly every one of these synagogues, may well be utilized by a less prosperous class, without causing any such dispossession as is feared. Indeed, the income of the congregation would more likely be augmented: For ten one-dollar men equal as much as one ten-dollar man, especially when these ten men fill a space on the membership roster that is otherwise empty, and still more when it is considered that ten souls are being ministered to instead of one. And it is to my mind a slander on the rich Jew to say that he will not pay as much as he does now if he is deprived of the privilege of an assigned pew. He gives liberally to charity, and he expects

no return. Is the House of God so inferior to charity in its appeal to his heart that he will not give to it in the same spirit? We need conjure up no such fear. The assigned pew is, in the main, a custom, a habit. Indeed, the opposition to the abolition thereof springs from a more or less subconscious source, for it rests not so much on reason as on the simple fact that what we have grown used to we are most reluctant to change. Let us change to the open pew, and in a year or two we will be used to it, and all our arguments against it, seemingly supported by reason, will of their own weight, fall to the ground. And in the interval, no Jew, however wealthy he may be, will cut down his dues or resign his membership—that is, if he has any self-respect. Nor need we fear that the parasite will take advantage of the lower rate of admission, for under the new system, the Board of Assessors can exercise control of the same sort and in the same way as it does under the present system. Most of the churches of the country have the open pew, and no doubt there are as many members in the church who pay high dues as there are in the Synagogue. Why, then, should a system which is an established and approved fact in the church, and which is altogether in line with the democratic trend of the age, encounter such vehement opposition and such ominous prediction in the Synagogue? If the income of the American Reform Synagogue is so founded on the assigned pew that it is in danger of collapse on a more democratic basis, then is the Jew's attachment to the Synagogue more of a bargain or trade than a covenant, and he would not be altogether immodest if he ceased to declaim about his "historic sacrifice," and his "divine mission," and his "sublime consecration."

Again, it will be argued that this whole indictment of the American Reform Synagogue is contrary to fact; every one is welcome in the Temple. One does not need to be a member to enjoy the privilege of worship. The right to a pew and to the ballot is, after all, only incidental to the right to worship. No one is turned away from the House of God because he does not or can not pay his dues. The poor man and the stranger are, indeed, invited cordially to join the congregation in divine service, by conspicuous notice in the daily papers. An open Temple is one which, restricted though it may

be in matters of administration, is, in matters of worship, open and free to all. As thus defined the Reform Temple is an open Temple, and any proposition to make it still wider open is futile and impracticable.

A mere quotation, one out of many, that might be given, will show how sophistical this argument is. It is from Wykoff's book "The Workers." Wykoff, a professor of economics in one of the big universities, disguised himself as a laborer, and tramped across the country in order to learn the laborer's life and point of view at first hand. While working in a factory in Chicago he asked a fellow-workman to go to church with him on Sunday, and here is the reply, he received: "Look here, John, it's all right you asking me to go to church, but I ain't going; I used to go regular when I lived to home, altho' I ain't no church member. It was different out there, for most everybody went and chipped in what they could, and everybody sat where they liked, and it wasn't one man's more than another's. You go to church if you like. That's your own business, but I ain't going to no one-horse mission chapel that the rich has put so they won't be bothered with the poor in their own churches. You say they treat you well when you go to church on Michigan Avenue. I don't doubt it. What reason would they have for not treating you well? But, all the same, they take you in for charity, for, you couldn't pay for a seat in one of them churches. The rich folks build their churches for themselves, and they keep them up for themselves, and I ain't never going to interfere with that arrangement."

The professor, in his guise as a laborer, visited one of these fashionable churches. As he came in he heard two ladies in black bartering with a gentleman as to the price of certain sittings which, he overheard, were \$200 a year. He thought of his nine dollars a week, and of the meagre pittance which resulted from utmost care in saving even though he had only himself to support. He thought of his landlady "worn and wan and almost ill," and he remembered the "patient, unflinching courage with which she faced the obligations of her life, and the heart-breaking economies by which she must meet many of its duties. "I was not present," the professor-laborer says, "merely as a worshipper, but also as a

member of my chosen order. I tried to see with their eyes, and then to think their thoughts, and feel their emotions. When I held myself honestly to this task, with the aid of what I had learned directly from the men and caught of their ways of thinking, it was another revulsion of feeling which set in."

Furthermore, the door of the Temple is not where the threshold and the hinges are. The door of the Temple is its constitution. To say to a man on the outside: "Welcome, come in;" and on the inside to show him an organic law which says to him, "You can not become one of us", is to make that man feel that the whole business is a sham. Membership is by no means incidental. On the contrary, it should be made to the utmost degree accessible. Membership makes *a* Temple *my* Temple. It gives me a proprietary sense in the Temple, and a student of human nature must know how much the proprietary sense is at the basis of our interests and even of our morals. If a thing—be it a business, a kingdom, or a soul—belong to some one else, why should I be proud of it or labor for it? Attach it to my personal self, let it belong in part to me, and you make me in part accountable for it, and anything for which I am in part accountable is to that extent moral. That is the psychology of it. It is the highest wisdom and a most imperative duty for the American Reform Temple, to give to every Jew, as far as possible, a sense of ownership in the Temple. And yet how many bars and barriers we have erected around this sacrosanct citadel of our congregational life. A man must pay so much, and he merely gets in; then he must pay some more, and he gets a vote; then he must pay some more, and he gets a seat away from the door; so that by the time he gets to be a full member in a comfortable pew, he is likely to be thinking more of his purse than his God! The average salesman or clerk earns less than \$100 a month; the average laborer less than \$75. A very great, if not the major, part of American Jewry is in the class of those who earn \$100 or less. The average minimum cost of membership for a man with a family in the American Reform Temple, is, on a rough estimate, at least \$3 a month, including the annual rental of pews in the smaller congregations, but not including the purchase of pews in the larger congregations. For a man with a family earning

less than \$75 or even \$100 a month, \$3 a month for dues is a considerable tax which he can not pay, or which he finds it so hard to pay that he should not be asked to pay it. Add to this the purchase price of a pew which ranges from \$100 to \$1,100, and which is a condition of voting membership in nearly all of the larger congregations of the country, and you will realize why so many Jews, in numbers ever growing as our immigrant population turns more and more from mercantile to industrial pursuits, must be forever barred from membership in the Temple, unless there is a change in the constitution of the Temple. What if the American Republic said to a man: You may enter at the port and make a living anywhere and at anything you please, but you can not become a citizen until you can pay, at least, so much, and then you can vote only for municipal offices until you can pay so much more. It would be a backward step in political evolution of about five hundred years. It would be a policy as futile as was the effort of the old woman in the fable to sweep back the waves of the ocean with a broom. You can not keep a man, an immigrant and an alien on financial grounds. In time he will claim citizenship—he will fight for it—and in the end he will win it. That is the signification and the justification of the American Republic. Our country is great and unique because it asks of an alien, in order to make of him a citizen, only a few years of residence for naturalization and an oath of allegiance, but as soon as he becomes a citizen, he becomes by law the equal of any other citizen, and when he casts his vote, he is entitled to his place in the line, even though he is a hod-carrier, and the Chief Executive of the nation is behind him. So, in the Temple you can not keep a regular worshipper in the status of mere worshipper, because of some financial by-law. If he has been naturalized by years of residence; if he is ready to take an oath of allegiance; if he is willing to pay the tax he can afford, little though it may be, then he will feel that he has a legitimate right to membership and the Temple must concede that right or it will belie its own ideal, provoke mistrust and reproach on the part of the common people in an age of the common people, and lose its moral leadership in the world.

And now just a concrete example of the effort made just two months ago in Temple Bnai Israel, Little Rock, to introduce the unrestricted minimum, the unassigned pew, and the universal ballot. I trust I will be pardoned the unavoidable personal reference. I shall not dwell on the universal accompaniments of every assertion of leadership—predictions by opponents of dire failure, personal damage, congregational upheaval; pleadings by friends to let well enough alone, not to make oneself the scapegoat in a noble but futile undertaking. Neither shall I dwell on the tactical and diplomatic phase of an undertaking that involved a change of habit and constitution by which a community had lived for half a century, and that even at best was bound to beget ominous rumblings and inflammatory eruptions. I will simply say that I made a presentation of my case before my Board of Trustees. At that meeting a majority of the Board was opposed to the change, but further consideration thereof was deferred to the next monthly meeting. At that second meeting a majority of the Board would have voted favorably, I am very sure, but the matter was one which really should have been decided by a congregational meeting, to which it was referred. Three things are here to be noted: Of those members of the Board who were opposed, five are among the oldest and most respected members of the congregation, and might easily be said to be its preponderant and dominant element. Secondly: Our Temple is rather small for our membership, there being about 240 members with a capacity of 450 seats on the main floor—less than two seats to a member. Thirdly: There are only four or five Jewish congregations in the country which have adopted the proposed reform, and this put me in the position of an innovator. Well, a congregational meeting was called. I made a personal canvass of especially those members of the congregation who paid the most money and owned the best pews and had the most to lose by the change. I went to them not to persuade or to argue but to secure a promise to be present at the meeting. I wanted a big meeting, and I did not want it said after the meeting that I had “packed” it with the cheaper class who had most to gain by the change. I did not want victory at the price of discord and rupture in the congregation. I had faith in my cause. I felt that

it was bound to triumph some day. I was willing merely to plant the seed, leaving it to a future year to gather the harvest. The meeting was a big one—the biggest in years. The majority was composed of the wealthier class. The arguments advanced, pro and con, were such as have been already advanced in this paper. At the end of the meeting within a few minutes of midnight a resolution was passed reducing the minimum rate for membership for a married or a single man to one dollar a month, with full right to the ballot. This was a practical, though not a total abolition of the minimum assessment. As to the unassigned pews—a resolution was adopted that no action be taken thereon at that time. The victory was a qualified one, as is usually the case with all first attempts at reform, but as a moral victory it was unqualified. I was myself surprised at the amount of favorable moral sentiment that was stirred up. I was told the next day by some of the most prominent and wealthy members of the congregation that they were in favor of the proposed reforms, and that had I been more persistent at the congregational meeting I would have prevailed, but that they were glad I was not, as they did not want to force such issues over the determined opposition of the oldest and most faithful servants of the congregation. I was glad for the same reason, and for that very reason I was not more persistent. Rome was not built in a day. A fifty-year habit can not be changed over night. The very members of the Board who opposed the reform—and there are no finer men in any congregation—said in open meeting that in principle the reform was just and good, and in time would prevail, but that their Temple was too small, and they were not yet ready for it. In a larger Temple they would be disposed to favor it. As a matter of fact, our Temple is quite small for the membership. It is for sale now, and a new Temple in Little Rock even next year would, I am sure, be an open Temple. It was most suggestive to me that the very sons of the old and faithful members opposed their own fathers even in open meeting. It is not to be expected that an older mind, habituated to one way for half a century, would yield to a change, no matter how noble, as quickly as would a young mind. It would have been much easier to carry the reform with a Board composed not so dominantly of older

men as is the case with so many congregations of the country. Then, too, our Temple is quite small on the big holy days with an average of less than two seats to a member. Again, this is not the case with many of the congregations of the country. I submitted the following question to rabbis in cities of less than one hundred thousand population: In case your Temple was made altogether open and free, for member and stranger, on the great holy days, would you be obliged to turn any one away for lack of room or sitting?—and out of 41 returns, 34 were of the opinion that no one would have to be turned away. And by the adoption of the card system in use in Detroit and New York, even the Temples in the biggest cities, if they reduced their dues and democratized their pews, would not be too small, at least for the membership on the great holy days. True, some strangers might have to be excluded, but in this world we must be satisfied with only partial realizations of our ideals—which, however, does not excuse us from raising those partial realizations to a maximum. Then, too, I was fighting the battle practically alone. Again and again the question was thrown at me: “How many Synagogues in the country have adopted such a reform?” And I could only answer “Most of the churches in the country; all of the churches, with perhaps a single exception, in Little Rock—but only three or four synagogues.” With most people precedent is irrefutable argument, and I did not have enough precedent.

If this Conference would endorse the proposed reforms, if it would set aside one day for preaching in their behalf, it would thus make the agitation nation-wide, and give to it adequate educational publicity in the Jewish press: then would one rabbi feel the backing of the other rabbis: one congregation feel the pressure of other congregations—and in five years, fifty per cent. of the American synagogues would be open, democratic and free. It would be the beginning of the end: it would be the case of the *vis inertiae*—a thing is hard to start, but once started, it is hard to stop. It is to my mind altogether a question of leadership on the part of the rabbis. If the rabbis themselves have faith in a more popular and spiritual house of worship, if they will stand courageously and collectively by that faith, then is that faith bound to prevail.

In the light of the foregoing I beg, therefore, to submit the following recommendations for the endorsement of this Conference:

1. The abolition of the minimum assessment.
2. The extension of the ballot to each assessment, no matter how small.
3. The installation of the unassigned pew.
4. The dedication of the Sabbath to preaching on these reforms.
5. The appointment of a special committee on the Open Temple.

(This committee should keep in correspondence with the rabbis of the country as to what they are doing with regard to the proposed reforms; should furnish them information and helpful material; should educate the Jewish public by frequent items in the Jewish press; should tabulate results, and report back to the next Conference.)

To my mind this movement presents itself as a moral crusade. It is a movement to make, not dues, but sacrifice and reverence, the supreme standard of value in the synagogue; to put the synagogue to the test of squaring its practice with its ideals; to place the synagogue as the custodian of the divine revelation in the forefront of moral leadership. The open Temple is bound to come. We have passed through the Dark Age—we will pass through the ages of commercialism. Already is ours an age of the common people. As never before in the history of the world is the common man asserting power and appropriating privilege. To-day the Temple says to the common man: You may enter on sufferance. To-morrow the common man will repudiate the Temple as an anachronism. Already the signs are ominous. There is a handwriting on the wall. Social settlements, civic forums, articles of protest on the spiritual unrest, books on the modern religion and the social crisis, indictments by labor and socialism, the evacuation of the houses of worship by the working classes—are these mere ephemeralities, or are they portentous prophecies? And what would be our defense, indeed, if to-morrow some popular newspaper or magazine should make and publish an investigation of the basis of membership in the Amer-

ican Synagogue in the light of the high prerogatives of Israel and the advanced social standards of the modern age! My conviction, as positive as any I have ever had in my life, is that the American Reform Synagogue is, to-day, exclusive, fashionable and undemocratic, to a degree that is altogether out of proportion with the ideals which it professes: My vision, as clear as any I have ever had in my life, is that the American Reform Synagogue must either advance to a more popular and spiritual constitution, or it will be shoved into the rear as an outworn institution: My experience, as recent as sixty days ago, teaches me that we, the rabbis of the American Reform Synagogue, need only live up to our preaching; need only assert our leadership; need only say and say over again, that it is wrong for a godly man to be barred from membership in a House of God, for no other reason than that he can pay only a one dollar rather than a two or a five dollar tax, that it is wrong for a man who pays only one dollar—the maximum he can afford, to be forced into a disenfranchised and poverty labelled pew, as compared with a man who pays one hundred dollars which, nevertheless, he can easily afford: that it is wrong thus to exclude, segregate, and humiliate the common man in an age of the common people—we, the rabbis, need only do this, and we may be sure that we will be doing the work of the Lord, and that in a few years the Lord will crown our work with blessing.

In fancy I saw the Lord enter the Temple. He saw that men were graded not according to their godliness, but according to the outward appearance. The rich were in the best pews; the poor were in the worst. Some of the poor had loving and saintly hearts—so also had some of the rich. Some of the rich had selfish and vicious hearts—so also had some of the poor. The rich laughed and loved and prayed, and fulfilled a destiny—so, too, did the poor, The poor toiled and suffered and rendered service in faithfulness—so, too, did the rich. Each needed the other; each could rise to heaven only by helping the other. The Lord put them one at the side of the other—and the Lord saw that it was good.

D-2

A DISCUSSION OF RABBI WITT'S PAPER.

BY RABBI LEO M. FRANKLIN, Detroit, Mich.

There is perhaps no man in this Conference who is more deeply interested in the subject of Rabbi Witt's paper, nor more highly gratified that it should have been presented to this body than am I. Perhaps it is a phase of our native conceit that we are always more or less pleased to have others express the convictions of our own hearts, and to be able to say that at last the prediction made by ourselves has come to fulfillment. The fact is that for at least the last eight years I have been putting to practical test some of the very theories set forth by Rabbi Witt in his paper, and with results not at all less gratifying than in his optimism he suggests are likely to be brought about by a change in our congregational system such as he believes ought to be introduced. There can be no doubt that in many of our congregations, men have been chosen for positions of leadership, not because of their ability and their character, but very largely because they have been large contributors to the congregational exchequer, and correspondingly the poor man in the congregation has been neglected and pushed aside. Now, I am not so impractical nor so foolish as to undervalue the contribution in money which the rich man makes to the cause of the congregation, but neither am I so blind as to fool myself believing that his money contribution is worth as much to the upbuilding of our institutions as is the moral support which is given by the man who sometimes has little or nothing of material character to contribute. Fortunate that congregation whose leaders are men of material means as well as of generous spirit. Sometimes one finds a man at the head of a congregational organization whose Jewishness is so intense and whose spirit is so fine that from the very nature of things he surrounds himself with the very best men in his com-

munity to carry on the affairs of the congregation. And under such leadership the spirit can not be otherwise than fine and generous. But, after all, such instances are comparatively few, and it is a cause of frequent humiliation to the Jew of finer sensibilities that mere poverty is a barrier not only to a man's official recognition in the congregation, but even to his comfort as a guest of the congregation, much less to his rights as a member during times of worship. Now it is my contention, and I am sure that Rabbi Witt fully agrees with me in this, that if there should be inequalities of any kind in the house of God, they should be based not upon what a man pays in dollars and cents to the support of the congregational organization, but rather they should be proportioned to the sacrifice that he makes in paying anything. Now, the fact is so obvious that it requires no argument, that the average man who pays from twenty to thirty dollars a year for the support of his congregation, makes a tremendously greater sacrifice than does he who contributes three or four hundred dollars per annum to the same institution. In the latter case, it means that the man will have a few hundred dollars less in his bank account at the end of the year, the exact amount of which he never knows, but in the former instance it means that the man in order to affiliate himself with a congregational organization, has sacrificed pleasures and comforts and even necessities in order to pay even a comparatively paltry sum to the support of the congregation. Now there can be no question about it that the ideal toward which we ought to strive in our congregational organizations is that each man should give that which his heart prompteth him to give, and in accordance with his means, "Isch K'matnath Yodo." Of course, I know that some men under such a scheme, would give not in accordance with their means, but as one of my friends has expressed it, "in accordance with their meanness." My experience goes to prove that by far the great majority of men are somewhat more high minded in these matters than many of us are willing to credit them with being, and that instead of giving less than they do under a coercive plan, they would stretch a point and give a little more than they conveniently can, under a plan of voluntary gifts. Indeed, I may cite as the experience of my own congregation wherein the annual

dues, while subject to the approval of the Board of Directors, are yet voluntary, that in the past eight years we have not had half a dozen cases where the Board of Directors were called upon to urge a member to give more than he himself had voluntarily offered, and twice within the last five years when it seemed necessary to increase our budget to a very material extent, we found that when voluntary increases in the dues were called for, that in both instances the amount thus voluntarily offered far exceeded the sum which would have been levied under an enforced assessment. But granting the impracticability in some instances of carrying out the voluntary assessment plan, due to considerations of property rights, I do hold that there are few congregations wherein at least the unassigned pew might not be introduced so that whatever inequalities there may be so far as the taxing arrangement of the congregation is concerned, at least within the House of God and in the rights of worship all men should be equal and the rich man's corner and the poor man's corner should be forever done away with.

When eight years ago, as the absolute pioneer in the movement, Temple Beth El of Detroit introduced the unassigned pew, many were the critics and the scoffers and the prophets of evil. A few within our own ranks looked askance upon the innovation and some seven or eight men fought it with all their might during a period of three years. To-day it is with gratitude I say it that there is not a member of our entire congregation who under any circumstances would go back to the old plan. Aside from everything else, the plan makes for order and decorum in the worship; it brings the congregation to the Temple early on occasions when the Temple is likely to be crowded, it influences families to come to the house of worship together in order that they may be seated together. It makes it possible that not the poor man shall always sit in the balcony but that sometimes the wealthiest and the most influential members of the congregation shall sit there. And it is a fact that we have never had a complaint from those who coming late, have found the lower auditorium occupied, but naturally they have gone up-stairs and been contented there. It is true the plan requires tact and judgment on the part of competent ushers, but so does

any other plan. It makes for democratization of the synagogue and for a feeling of fellowship among the members. It is the one practical plan according to which the poor man shall not be humiliated because of his poverty, and by which the wealth of the rich man shall not be his strong tower of defense in the congregational organization.

I wish that Rabbi Witt had gone just a step farther in his argument and offered a plea for some uniformity in the fiscal regulations of congregations to the end that there might be a closer co-operation among sister congregations and less of the spirit of competition. How baneful is the influence of the competitive spirit upon the spiritual life of the congregations, I am sure almost any man upon the floor of this convention could testify, but there are some instances that might be cited, one within my own recent experience, which go to prove that the present fiscal systems in vogue in our congregations are not only inadequate to meet the present situation, but that they tend to foster a spirit of rivalry and hostility and unworthy competition between congregations that would be a discredit to business men of the lowest type. In the instance referred to, the competitive spirit did not even concern congregations in the same city, but it concerned congregations separated one from the other by a distance of not less than three hundred miles, the facts in the case being that a family of very large means disgruntled at the congregation in the city in which they lived, because it asked a reasonable contribution from them, made application and were accepted by a second congregation in a city in which they had no interests whatsoever, at an absolutely nominal rate. What can we expect of the individual Jews if our organizations are willing to stoop to such a level? The whole problem before us is, not, it seems to me, as Rabbi Witt holds, the problem of the poor man and the synagogue; more particularly, it is the problem of the rich man and the synagogue. The poor man, as a rule, does his duty. It is the rich man who is frequently at fault, and it is incumbent upon us, it seems to me, as leaders and teachers of our people, so to influence public opinion in our various communi-

ties as to make possible such change in the internal policies of our various congregations as to give to every man who wants to be of us and with us, the right to worship God untrammelled because of his poevrty.

Rabbi Witt has done a great service in presenting this paper to the Conference, and I hope that it may be fruitful of those results for which he and I and many others among us have so long been hoping and working.

E

LEOPOLD LOEW.

(1811-1875.)

(A Paper Read Before the Central Conference of American Rabbis
July 3, 1911, at St. Paul, Minn.)

BY RABBI JULIUS RAPPAPORT, Chicago, Ill.

Among the illustrious men, whose fame illumines the sky of nineteenth century Judaism, there is none that surpasses in splendor and brilliancy that of Leopold Loew. In attempting to describe the work and influence of men like Loew, one feels one's own conceit perceptibly lowered and humbled. In comparing the men that laid the foundation to Jewish science—Zunz and Geiger, Luzzatto and Rapoport—with the generations following them, one can not help admitting that "the intelligence of the forebears was as wide as the gates of the temple, while ours is but like the eye of the needle." (T. B. Erub.—53.) One is forcibly reminded of the telling allegory of the teacher depicting the ever diminishing size of the succeeding generations: "Abba Saul was so tall that his successor Tryphon reached only to his shoulders, yet Tryphon was not small, as he was towering head and shoulder above his successor, Akiba B. Joseph. Still Akiba, in his turn, was taller than Rabbi Juda who followed him, while 'Hijja' the successor to Juda came only up to the shoulders of the Prince." (Nid.—24.) However, having been asked to assume the task, I have the excuse of Rabbi Josse B. Halafta who, "Though knowing that he was not a Kohen, yet in deference to the wish of his colleagues he would even mount the 'duchan.' (Sabb.—118).

Leopold Loew was born May 22nd, 1811, at Czernahora, Moravia, the country that gave Judaism, Adolph Jellinek, Moritz

Steinschneider, Isaac Hirsch Weiss, David Kaufman and other scholars of fame. A descendant of a rabbinical family, he traces his ancestry through many a Landesrabbiner, of Boskowitz and Nikolsburg, up to the celebrated Liwa B. Bezalel Landesrabbiner of Prague. His parents, being the only Jewish family in the village, maintained for him a private tutor, to teach him the Bible and the Talmud, while to read and to write he learned from the village schoolmaster. At the age of thirteen he entered the Jeshiba of Joachim Duetschman, of Trebitsch, where he remained for two years. Believing with R. Hasda that "it is not profitable to learn from one teacher alone," (Abo. Zar.—19), young Loew went to Leipzig, entering at the Jeshiba of R. Baruch Frankel and from there to Eisenstadt, Hungary, to study under R. Moses Perla. At the age of nineteen he was known as a keen "pilpulist," and having now laid the foundation to that marvelous Talmudical learning, which is the distinguishing feature of all his works, he now devoted more time to the study of the Hebrew language. His Hebrew style, examples of which may be found in *he-Haluz*, *ha Shacker*, *Kerem—Hemed* and *Ben Chananjah*, is characteristic for its lucidity and beauty of diction.

PREPARING FOR THE MINISTRY.

To prepare himself fittingly for the Rabbinical office, however, Loew now bent all his efforts upon the study of the Codes and Casuists under the guidance of Loew Schwab, Rabbi of Prossnitz, supporting himself by teaching in the Talmud Torah there. Influenced no doubt by Schwab, Loew in connection with his rabbinical studies, devoted a good deal of time to the study of secular languages; German, French and Italian. Although he now had the "*Hattarath-Horaah*," he gave up hope of ever receiving the "*Semicha*" from Nehemieas Trebitsch, Landes-Rabbiner at the time, who ordained such only that could neither read nor write. (*Gesammelte Schriften* 2-203). Prossnitz, once the home of Loebele Prossnitz, the pseudo-Messiah, was still reputed to be the headquarters of the Sabbathaians. To be familiar with German books was enough to suspect one of Sabbathaiian inclinations. As late as 1863, Adolph Jellinek, the famous preacher of Vienna, ex-

plains the leanings of Aaron Chorin, rabbi in Arad, Hungary, towards Reform, on the grounds of "His possible sympathies with the Sabbathaian heresy." (Ges. Schr. 5-192). Now, the fact that it was known that Loew kept up a correspondence with Chorin, was enough to condemn him without a hearing, being that Chorin was the only rabbi, excepting Moses Kunitz, another Hungarian rabbi, who dared to approve the reforms introduced by the leaders of the Hamburg Reform Temple, which were severely condemned by all the rabbis of Germany. Thoroughly disgusted, Loew now intended choosing another career. But induced, in all likelihood by Chorin, he left his birthplace and fatherland and went to Hungary, studying at Ofen and Pest, physics, mathematics, Latin, Greek and Magyar language and history. Two years later we find him in the Lyceum at Pressburg and under the very eyes of Moses Sofer, the arch-enemy of all non-talmudical learning. He qualified here after three years of diligent study in philosophy, logic, metaphysics, Biblical-Exegesis, Christian Theology, dogmatics, hermeneutics, ethics and pedagogy. Thus equipped for the ministry in a manner very rare Loew, more fortunate than Geiger and Einhorn soon received a call from Nagy Kanizsa, having been recommended for the place by I. Noah Mannheimer, in whose home he was a tutor to the sons of the famous preacher of Vienna.

PERSECUTIONS.

As soon, however, as his election became known in Pressburg, his enemies there, who could not forgive him for entering the Lyceum instead of the Jeshiba, spread forthwith the most abominable falsehoods regarding his character and his "Goyish mode of living." (Orient 1841, No. 22). He declined, therefore, the call unless it was made unanimous. Having been reassured, however, by the congregation, he entered upon the duties of his office with zeal and ardor and some time later he married the daughter of Loew Schwab, who meantime was elected to the rabbinate of Pest.

FANATICAL PERSECUTIONS AT PAPA.

Although his work at N Kanizsa was entirely successful, nevertheless, importuned by friends from Papa, he accepted, in 1845, a call to the rabbinate there which promised larger opportunities

and a broader field of activities. No sooner, however, did it transpire that he was to go to a place of greater influence, than his enemies at Pressburg set all the nefarious machinery of infamy and slander to work to prevent his coming there. The opposition against Einhorn and Geiger was child's-play when compared with the vehement storm that was aroused against Loew. Letters, threatening his very life, if he dared to go to a new place, were written to Loew himself, and other missives were dispatched to the Orthodox element at Papa and the surrounding communities, urging them to rise in protest against Loew. The blind bigots, moreover, spread the most abominable slanders, vilifying his character, and above all took out an injunction from the court charging fraud in his election. This naturally delayed his coming there; prevent it, however, it could not. The zealots were defeated at every point, and Dr. Loew held his triumphal entry into Papa, welcomed by the dignitaries and the better element of the people. Still the fanatics did not desist. If anything their vehemence was more furious. The holy men from Pressburg sent circular letters to the members of the congregation at Papa, in which they are emphatically warned that: "It is a deadly sin to have any dealings with your rabbi, either while he is alive or dead." (Keneseth Israel, 218-1886).

They moreover, sent a delegation of nine prominent rabbis to Baron Rothschild at Vienna urging him to use his influence with the government to unseat Loew. Failing in this, they hired false witnesses to testify that Loew was seen eating trepha food. But the witness confessed he was bribed by Rudolph Toch, and the latter was actually imprisoned for his nefarious act. (Allg. Ztng. d. Jud. 106; 480-1847). Thus justice prevailed, for the time. But for the time only. Indeed the fanatic's further denunciations of Loew as being a "liberal," far from hurting him in the eyes of the patriotic Magyars, was rather injurious to the denunciators themselves, being branded in their turn as traitors. But no sooner did the revolution fail (in 1849) than his enemies denounced him now to the reactionary government as a "dangerous rebel," and Loew was, indeed, arrested and tried for high treason. That he was not hanged on the gallows with the rest of the rebels, was not due to lack of zeal on the part of his enemies, but rather to the

influence of powerful friends. But his trials in prison were enough to disgust him with Papa and he gladly accepted a call (1850) to Szegedin, where he worked in undisturbed peace to the end of his useful life. (Oct. 13, 1875). To describe the influence of a life so richly blessed as that of Loew, is impossible within the frame of the few minutes allotted to me. I shall therefore give you just a mere outline of his achievements.

HIS ELOQUENCE.

Already at Nagy-Kanizsa he had established for himself a reputation as a fiery speaker and a silver-tongued orator, whose sermons and speeches were heard and read with eagerness and avidity. There was scarcely any public celebration, throughout the land, civic, social or religious, in which Leopold Loew did not participate; and usually as many Christians heard his sermons as Jews. His fame as preacher may be judged by the fact that one of his sermons was printed by the government in the public school reader, and during the revolution many of his patriotic speeches were ordered printed and distributed among the soldiers. Count Carl Eotvos, speaking reminiscently of Loew says: "When a young student I went to Papa, it seemed as if the Patriarch of the Old Testament had been resurrected before us, when we beheld his reverend, solemn and dignified figure. His speech to the national guards we read over and over again, hiding the manuscript secretly during the days of national mourning. What a great speech that was." (Egyetertes, June 8, 1880). In a characterization of the members attending the Leipsic Synod, we read about Loew: "As soon as he raises his voice, he dominates his audience immediately. Each of his words is deliberate and reflected. The fulness of his Talmudical knowledge, the natural logic of his conclusions, his thoughtful exposition of the scriptural text, indicate the acute thinker. His words expressed in a lovely, gentle manner, are gladly complied with. How profitable it is to be in his company."

PATRIOTISM.

Though not a native Hungarian, he was an ardent patriot and espoused the cause of Magyartdom, to which he devoted his facile

pen and fervent eloquence. To Magyarize the Jews, he began preaching in that language, soon after he entered the ministry at N. Kanizsa (1844), being one of the first to preach in Magyar. He organized schools for the young and old, to teach the accents in which the Magyar gives expression to his intellectual and cultural life. His efforts in this direction were universally acknowledged and favorably commented upon by the leading newspapers of the country. (The Pesti Hirlap, 1845, No. 19, Egyetertes, June 8, 1880; Pesti Divatlap, 1845, No. 19). It was no doubt owing to his influence that the patriotism of the Hungarian Jew expressed itself by the forming of entire regiments of Jewish soldiers to aid the cause of independence, and the congregation at Pest sold the silver paraphernalia from the sacred scrolls and equipped the soldiers from the proceeds thereof. While he was not the only rabbi in Hungary to exchange the Bible for the sword during the revolutionary period—among others there were Ignatz Einhorn, rabbi of Pest Reform congregation, Loepold Rockonstein, rabbi of Nagy Varad; Moses Bruck, rabbi of Nagy Beeskerek and Adolph Huebsch, late rabbi of New York, yet Leopold Loew, who left his peaceful study and joined the national guards at Papa, going with them to the encampment, inspired the recruits by his fiery eloquence to deeds of courage and bravery. His famous "Tabori Beszed" (Camp Speech) a gem of eloquence, was printed and distributed to the recruits, the contents of which inspired them with the spirit of patriotism.

EMANCIPATION.

From the day he assumed his charge at N. Kanizsa, in 1841, he passionately espoused the cause of Magyarization, realizing that emancipation could be acquired through it alone. Yet behind his efforts at Magyarization, there was one supreme purpose evident: that of attaining through it the coveted goal: emancipation of the Jews. For this sacred cause he employed his best efforts and energies. He wrote, he spoke and worked for that cause incessantly and indefatigably, till, in 1867, when his life's work in that regard was finally crowned with success. Every movement on the part of individuals and the government, unpropitious and

antagonistic to the cause of emancipation, he watched zealously and eagerly, protesting against and denouncing their evil designs.

When in 1844 Moritz Ballagi, the apostate Jew, was denounced by the Jews for his contemptible attack upon them, and for calling upon them to renounce their Judaism and embrace Christianity in a body, and Dr. Szeikaep, the pastor of the Metropolitan church, sought to make of it a political issue, trying to show that "Jews will never become Magyars, being that they look upon converts from their ranks to that of the Magyar church as a desertion, and therefore they do not deserve to and should not be emancipated," Leopold Loew, pointing out the insulting attitude of Christianity, in an open letter told the pastor of the Lutheran church such naked truths, as no one else would have dared to utter, and which created quite a sensation. (Allg. Ztng. d. Jüd. 1844-48; 681, Ges. Sch. 331-IV).

In 1848 he addressed an open declaration to the government demanding the acknowledgement of the Jewish religion on the same footing as that of other religions, and a year later he protested against Kossuth, the president of the new republic, who intended to make political emancipation of the Jews dependent upon their own religious emancipation and reformation of the synagogue, for which Kossuth intended to convene a Jewish Hungarian Synhedrin a la Napoleon. His open letter to Aug. V. Trefort, a member of the Hungarian Academy of Sciences, who, as Minister of Education would not appoint a Jew as a professor, created quite a stir throughout the land. (Ges. Sch. IV.-481). But his protest against the government, for intending to appoint separate school inspectors for Jewish schools, was nothing short of a sensation. In bold, courageous words he declared: "The Jews of Hungary do not request, do not beg; they demand full and unrestricted enjoyment of civil and religious rights, because they bear the burdens of citizenship." (Ben. Chan. 1863-VI.-474). He successfully protested against the government when it intended to put a stamp tax upon every Kethuba and Shtar-Chalitzza. But his criticism of the government in reference to the new marriage laws brought him from the military courts a fine of two weeks' imprisonment in jail, which was suspended, however, on his Majesty's birthday.

ATTITUDE TOWARDS NATIONALISM.

In these days of Zionism and nationalism it will be interesting to learn Loew's opinion in reference to Jewish nationalism. In the argument against emancipation the Jews were charged with being a nation within a nation. Leopold Loew protested against such charges and declared that: "Jews are only a religious community and are members of the countries in which they live." (G. S. IV.-385). "The French Jews are as much strangers to the German Jews, and these in turn to the Italian Jews, these again to the English Jews, as are the Christian inhabitants of these countries to the Christians of other countries." (Ibid. 360). "The laws of the countries in which they happen to live are their (the Jews') laws; the interests of the country, their interests; the national hopes, their own hopes. No, the Jews have no distinct nationality. They are only a religious community. Much as we are inclined to believe in the Old Testament prophecy, the restoration of the Jewish state to-day is altogether an Utopia. (Ibid. 361-62). In the same spirit he replies to the author of "Rom and Jerusalem." (M. Hess. Leipsic 1862). "We hold the author's program of a Jewish nation for an empty phantom. From the mixture of Germanic and Gallic ingredients you cannot form a Jewish nation. (G. S. 1-355).

AS A THEOLOGICAL AUTHORITY.

When we read in *Augsburger Allg. Zeitung* (Oct. 23, 1875-296) that Leopold Loew was "Like one of the Geonim of old to whom the governments, societies and individuals turn for multitudinous casuistic questions, it is certainly no exaggeration, for he was, indeed, the foremost authority on Jewish theology. It would be difficult to pick out one question in preference to the other as each in itself is highly interesting. As an illustration, however, of the difference fifty years will make in the history of religious development, we will give one question as an example: "Has the congregation a right to exclude single or unmarried men from its membership? Are there religious functions which unmarried men may not perform?" (Ges. Schr. IV 146). To-day we are at a loss to find means how to bring the young man to the syn-

agogue. Fifty years ago they were fighting to get in, but were not wanted. Geiger in appreciation of this part of Loew's work says: During the ten years of the existence of the Ben Chananjah there appeared in this magazine, besides studies of great merit, contributing to the history of religion, the caustic "Opinions" of the editor concerning the most diversified questions touching daily life as well as to find the origin, nature and development of customs, rites and ceremonies, evidencing a clear insight, which by his solid scholarship he knows how to employ with great skill. (*Zeitschrift W. U. L.* 4.267.) Being the foremost authority, it is but natural that the government turned to him for expert opinion on all matters pertaining to communal and ritual controversies which the different factions in Judaism took to the courts for adjustment. The oath *More-Judaico*, a form for which the government asked him to submit, was abolished entirely through his efforts.

ARCHÆOLOGICAL WORKS.

Interesting as it would be, time will not permit me to enter upon an analysis of his contributions towards the history of Jews and Judaism in general such as "*Gesch. d. Maehrischem Landesrabbinate*," "*Das Vereeiswesen in Israel*," "*Die Grosse Synode*," *Gesch. d. Kabbala*, and those of Hungary in special, many articles and brochures upon which he has issued *e. g.* "*Ungar, Municipalein u. Juden*," "*Gesch. d. Ung. Sabbathæer*," "*Vergang. u. Gegenw. d. Hassidier*" and above all a greater volume "*Der Juedische Congress*." (Pest 1871) pertaining to the political, religious and cultural history of the Jews of Hungary. Nor can we enter upon his contributions towards Biblical Exegesis, a greater work upon which he published, in 1855, entitled "*Hamafteah*," *Einleitung in die heil. Schrift und Geschichte d. Schrift Auslegung*, which to this day is still considered a standard work; but we cannot refrain from devoting a few paragraphs to his greater works on Talmudical Archæology, two complete volumes of which appeared under the name of "*Graphische Requisiten*." (Leipsic 1870), and "*Die Lebensalter*." (Szegedin 1875). (An other volume was to be devoted to the history of the modern synagogue with reference to the emancipations of

the Jews; Reform and its history; still another volume to the history, form, plan, place of the synagogue and its requisites, furniture, architecture, and all references made thereto in the voluminous theological literature. This, however, is extant in fragmentary form only, as he was unable to finish it when death snatched his busy pen from his hand). The volumes are veritable mines of the richest ore of gold of learning. While he modestly calls them "Beitraege zur jued. Alterthumsunde," they are infinitely more than mere dry Talmudical Archæology. "Jewish Archæology is not confined to matters and institutions of the church—like the Christian one—it is rather a history of civilization, and in a larger sense a history of religion," to supply which was the object of Loew's works. His was not the creative mind of Geiger; he was not a keen critic like Rappoport, nor yet an original thinker like Zunz. But in his wonderful mastery of rabbinical lore, and in his uncommonly wide range of erudition in the literature of ancient and modern nations, none was peer to him. Loew's wonderful erudition was duly appreciated by that master of learning, Franz Delitzsch, who in reviewing the "Lebensalter" says: "Leopold Loew manifests anew not only his wonderful mastery of Jewish literature in its totality as well as in its remotest corners, but also a rare historical knowledge and a phenomenal erudition, to whom an expression from Claude Harms is as much at his disposal as one from Heine." (Centralblatt 1875-27).

HIS AIM TO PROVE THE DEVELOPMENT OF RELIGION.

To analyze or even to enumerate all the writings of Loew is impossible in a short sketch. The mere bibliography of his works in the fifth volume of his *Ges. Schriften* comprise 19 closely printed pages, and we simply mention here such as "Die Grundlehre d. Rel. Israels;" "Juedische Dogumen;" "Die Tradition;" "Eherechtl. Studien," and many other studies in Jewish theology and dogmatism. Through all his writings one supreme effort is clearly discernible to prove for Talmud and Halacha what Geiger and others tried to prove for the Bible: a steady growth, a continuous development, in other words the history of religion. Zunz endeavors to write the literary history of the Jews; Rappoport sought to supply

the biographical history and Greatz the political history; Loew's efforts are bent upon providing the religious history of the Jews. While Mises and Gordon were destructive and Krochmal and Schorr polemical in their tendencies, Loew was apologetical. He set out "To illumine the darkness in which former generations walked till they had arrived at the place where I and my time stand." (Ges. Schr. 3-446). Applying the searchlight of scientific rules of philology to the pages of the Talmud and investigating it with the critical eye of the scholar, Loew endeavors to prove that the so-called oral tradition of the Mishna from Biblical times is untenable. "The notion of a precisely fixed paradosis must give way to the rules applied by the science of philology, chronology and pragmatic history." (Ges. Schr. I-250). We gladly acknowledge the great merits of Zunz in behalf of the science of Judaism, showing as he does that Judaism was never stagnant, proving the history and development of its literature. But the fact remains that Zunz simply points out how the teachings originated and who the teachers were, what form they assume in the course of time, regarding this he is entirely silent. To him the death of Del Medigo is epoch-making, while the spread of the Zohar, the Shulchan Aruch and Sabbathianism he does not as much as mention. (Ges. Schr. 2-46). The importance of Loew in the service of the science of religion was fully recognized by the master of that science, Abraham Geiger, when he says, "To make clear to our age the inner struggle of Rabbinism and Talmudism, to prove how in spite of all stagnation the latter teachers—and at that not only the philosophically trained ones—had their independent convictions which they did not sacrifice blindly, to prove this, is the very meritorious service which Leopold Loew rendered, the service of strengthening the recognition that in Judaism the free decision has never placed itself under the letter of the Talmud." (Juedische Zeit-schrift fuer Wiss. U. Leben. IV.-267).

THE SCIENTIFIC TEMPER OF LOEW.

The scientific temper of Loew was perhaps nowhere more evident than in his attitude towards reform, sympathy for which he has expressed as early as 1839 in his "Die Reform des rabbinischen

Ritus auf rabbinischem Standpunkte." Loew was pre-eminently a historian. While he protested against Creizen and Holdheim who, misunderstanding the spirit of the Talmud, speak aspersively of its teachings he neither could agree with those to whom Talmud was the basis of all authority. (Lit. D. Orients, v. 1844). To him reform upon the basis of Talmudical authority is untenable. "Judaism to-day, divorcing social from ritual conditions, adhering to faith on the one hand and discarding the old national idea has virtually discarded the Talmud and turned its back upon the Schulchan Aruch" (Ges. Schr. 1-25). "To cull a few passages from the Talmud (favoring reform) is not only contrary to scientific standard but thereby you prove nothing, as you can easily marshall other passages condemning reform (Ibid)." It is incompatible with the unbiased mind to misconstrue the honest statements of the Elders of the Talmud so as to make them appear as spokesmen of modern theories, which in all truth were foreign to them." (Ibid). He was not in sympathy with those who declared with the Mendelssohn school that "Judaism does not require creed but deed." (Werke, 3-321), and breaking with all traditions accepted only the Decalogue as the basis of their faith. This, he declared, would reduce Judaism to a dry legalism, which is contrary to the spirit and letter of the Bible and Talmud alike both insisting upon the ethical motive and not only upon mere performance. (Ges. Schr. I-34, 59, 146, 170). Moreover "To maintain that Judaism does not ask belief is as much contrary to facts as it is pernicious (Ges. Schr. I-33). While even at a comparatively recent date claim was made that "The Talmud is the authoritative interpretation of the Bible." Loew shows that many Talmudical laws are based upon faulty hermeneutics, anachronisms and historical mistakes. (Ges. Schr. I-17). To adduce Talmudical authority was according to him, permissible only to show that the rabbinical laws were not always the same. Indeed they underwent changes according to the needs of changed times and conditions. Many institutions, laws and customs of Judaism are not even Jewish in their origin, but are adopted from foreign sources. Especially is this true of Post-Biblical times, when even the literature of the period is polyglott. In antiquity the accretions were from the Greek, Roman and Persian sources; in the Middle Ages from Latin, Arabian and Ger-

man. The national life of the Jew knew to assimilate these exotic elements in a manner that the foreign origin was soon forgotten. But in both periods the tendency is unmistakable—the tendency to reform. In Biblical times the promoter of reform is prophetism, in Post-Biblical times, “*The life surging spirit of the ever rejuvenating Jewish people.*” (Lebensalter 360). “The Jewish middle ages are generally associated with immovable stability. Nothing is more groundless. Not sterility, but on the contrary ever new forms will we meet with.” (Ibid 361). In our days when we hear so much about “Jewish music,” it is interesting to find Loew quoting a man of the Hasidim type,—Joel Ben Samuel Sirkes (1561-1640)—who, when consulted in reference to the melodies of the synagogue which were knowingly borrowed from the church, the Polish rabbi answered, “The borrowed songs are creations of art; they are not composed for the church alone, and therefore they can not be called Christian. (Lebensalter, quoted 313).

AS AN ACTUAL REFORMER.

If we now ask ourselves, what are the actual reforms Loew has introduced, we must answer in disappointment; none whatsoever. Of all that is understood under the term “reform,” there was none in Loew’s time, and there is none to this day, neither in Hungary nor in the entire Austrian monarchy. In the Szegedin or Budapest reform temples, there are no mixed choirs, no family pews, no bareheaded praying, and not even confirmation of boys and girls. As to the contents of the prayers themselves, they are the same as the orthodox have, the only difference being that those of more modern tendencies have a sermon in the vernacular and choral singing. While I was in Budapest in July, 1905, at a Saturday morning service, the organ was mute (on the Sabbath of the pericope of Mattos) it being one of the “three weeks” of mourning for the fall of Jerusalem. In Szegedin even the little pedal harmonium which was used during Loew’s ministry at weddings and school examinations, etc., is not used any more. While you may find in Germany different shades of Reform, from the mildest to the most pronounced radical form, in Hungary we find only the Mannheimer style, *i. e.* sermon in the vernacular and the organ in some few congregations.

Now what is the reason for this lack of progress in Hungary? Why is Judaism stagnant in a country where Marcus Nissa Weiss, Moses Kunitz and above all Aaron Chorin advocated and pleaded for Reform at a time when the German rabbis ten and twenty years later still opposed the reforms introduced by Jacobson and the Hamburg Reform Temple? Why is there no reform in the country where the first reformers lived and where Leopold Loew worked indefatigably for progress?

The reason for this strange aspect is to be found in the cultural conditions and the peculiar linguistic and social divisions that obtain in the land of the Magvars, conditions which are unfavorable to progress. Hence in Hungary there are only two extremes: Blind fanaticism on the one hand and utter indifference on the other. Of reform there is none that is known by that name.

(a) Because the lack of modern schools and the prevalence of "hadarim," which flourish in many localities to this day make progress almost impossible. Such schools as Germany had at the beginning of the 19th century, like the Jacobsonschule at Seesen, the Free School at Berlin, the Wilhelmsschule at Breslau, the Philanthropin at Frankfort, Hungary never had. As late as 1850 the government had to place police at the doors of the Jewish School at S. A. Ujhely, for which a bequest of a quarter of a million gulden was left 25 years previous and the opening of which the fanatics prevented. As late as 1868 the bulk of Hungarian Jews petitioned the State against the Seminary which the government had ordered instituted. Now the result of this lack of proper schools was the absence of an educated laymen class, such as composed the Meassefim or the "Society of Friends of Reform." Schoengeister, like Joel Loew, J. Satanow, L. Zunz and M. Moser, Hungary never had. And having had no educated laymen, Hungary had no reform. For it is an indisputable fact that reforms in the service have never been introduced by rabbis, but laymen. Jacobson was a layman; the leaders of the Hamburg Reform Temple were laymen; the Frankfort Society of Reform were laymen, and all were bitterly opposed by the Rabbis, who never took the initiative to inaugurate reforms. (See Reform Movement, 35, 46, 162). At best the rabbis endeavored to find justification for the reforms that were already in practice, but they never inaugurated any.

Neither Geiger nor Einhorn nor Holdheim did ever introduce any reforms, bold reformers as they were in theory. Geiger, in the famous Tiktin affair, takes the standpoint that "a rabbi might as a critical student declare against the validity of some or many practices in Judaism, and yet in his activity as a rabbi he must observe them (Ibid 83). Again, in his "Gutachten" the prayer book of the Hamburg Reform Temple 1842, and at the Frankfort Conference in 1845, Geiger proves most learnedly that there was no objection against the use of the vernacular in the prayer. Yet when writing a prayer-book for the Breslau congregation he says in the preface thereto: "The significance of prayer consists not only in their contents but also in their form, in the traditional verbiage, hence in the Hebrew language." (Year Book C. C. A. R. XX 267). The credit for innovations, therefore, belongs to the laymen. Hungary, however, not having such a laymen class, has no reforms to this day.

(b) Then again Hungary had no academically trained rabbis like Germany, where the government required that the rabbis must be graduates of universities. What Hungary did have was Hassidic bigots like Hillel Szikszó, Moses Teitelbaum, Mendele Raczferter, Hershele Litzaker, and above all fanatics like Moses Sofer, who maintains that it is sinful to study Hebrew grammar, or even to speak German grammatically. (See Ges. Schr. 1.463; 511). Against Chorin and Loew and a few others, or against the small number of graduates from the seminary, the Pressburg Jeshiba alone—not to mention others—"graduates" every year four to five hundred Bachurim that are void of any other knowledge but the Talmud and thus perpetuate the influence of Moses Sofer and his school.

(c) Again the government in Germany was in the main favorably disposed towards innovations, yea, has in many cases actually ordered the introduction of reforms into the synagogue, such as choirs, confirmation, prayer and sermon in the vernacular, etc., etc. (Ref. Mov. 10 V-15). On the other hand, the Hungarian government was always against innovations, and as late as 1852 ordered the Reform Temple presided over by David Einhorn closed.

(d) Above all, however, the linguistic conditions were not favorable to reform. Hungary is the classic country of a Babel of lan-

guages. Not less than fifteen different tongues are spoken there, and the Jews naturally learn the language of their immediate neighbors: Magyarish, Slavish, Rumanish, Ruthenish, Scribish, Croation, Bulgarian, German, Vendish, etc. The Hungarian Jews, having no uniform language, could, therefore, not maintain a special magazine (Fach-Schrift) or organ for the propoganda of progress and reform, calculated to shape and mould public opinion. The "Ben Chananjah," edited by Loew, could not maintain itself for more than ten years, and as it was, had more subscribers outside of than within Hungary. In Germany, where German is the universal tongue, the medium of intercourse is in German. The orthodox Tiktin wrote his "Darstellung" and Samson R. Hirsch his "Briefe" in German, the language of the people. But who has ever heard of a Hungarian rabbi writing his "Teshuboth" in Magyar? There being no uniform language among the Hungarian Jews, reform, therefore, was retarded. The result, however, is disastrous: apostasy to an alarming extent.

An ardent reformer in theory, the works of Leopold Loew, had no immediate influence upon his own countrymen, though for the student they are of immense scientific value—"hilchasa limeschicha." (Syn. 51).

While others grow more conservative as they grow older, Loew grew more firm in his belief in Reform the older he grew. In his old age, with the burden of years upon his shoulders, he braved the tedious journey from Szegedin to the Synods of Leipsic and Augsburg, in the deliberations of which he took a notable part. (From the Brunswick and Frankfort Conferences, though urged by Geiger and Holdheim to come, he stayed away, owing no doubt to the influence of Mannheimer, who would not accept Holdheim and Hess as colleagues.) Loew's imposing figure, and above all his great learning, made a powerful impression upon the members of the Synod, and when the question came up whether a Jew that does not observe the ritual law may serve as a witness at marriage ceremonies, Loew raised his voice urging eloquently the admission of such witnesses, exclaiming: "Do not be afraid of the Orthodox; they will be careful to shoot arrows at us, well knowing that men of their own party will be hit."

Born the same month, though a year later, than Abraham Geiger, Leopold Loew died the same month, October 13, 1875, a year after Geiger. Eminent while he was alive, of Loew it is especially true that "great men appear even greater when dead than they were while alive." ("Hulin," 7). His memory, indeed, is a blessing to all coming generations.

F

THE HARVEST SERVICE.

BY RABBI DAVID PHILIPSON, D. D.

The chairman has requested me to give you some account of the Children's Harvest Service which I instituted some years ago, and which has revived the observance of the Feast of Sukkot in my congregation. Judging from my experience I am inclined to believe that a similar service if introduced generally will do for the revival of the observance of Sukkot what the confirmation service has done for the feast of Shabuot.

For many years the fact was painfully apparent to me as it doubtless has been to many of you that the observance of our Feast of Tabernacles was falling into a state of innocuous desuetude. The attendance at divine service was noticeably small, especially when compared with the great throngs present on the Day of Atonement five days previously. Neither was the feast observed in the homes. The custom of building booths and living in them for eight days, which in an earlier day was quite general among observant Jews had disappeared well nigh altogether among us in America. The feast had in fact become little more nor less than a lingering survival. The people knew little or nothing of it. And yet it appeared to me that the feast embodied an idea which was still vital, so that if the celebration of the day could be readjusted in some way to our modern life, the eternal idea of thankfulness for the harvest of the year and for God's protecting Providence for which the feast stands could be brought home to the people and the feast revived.

I had noted also that Christian churches here and there were beginning to designate a certain Sunday in the autumn Harvest Sunday on which they held a Harvest Thanksgiving Service. Now, thought I, here are churches introducing a new service because the

harvest idea is so full of possibilities for a beautiful service, why shall not we who have in our religious calendar our traditional harvest feast conduct the celebration of the feast along lines which will make it appeal to our generation? The Feast of Shabuot had been revived through a service in which children played a large part, why not attempt the same for Sukkot? Here then were the elements at hand: the eternal idea of the harvest thanksgiving, undoubtedly the origin of the institution of the feast in far antiquity, the disposition among people to-day to have a service of thanks for the bounties of nature and the interest always felt in a service conducted by children. We held the first service of this kind five years ago: the Temple was thronged, and we have had a similar experience each year since. A large number of colleagues have inquired of me concerning the service, and I believe it has been introduced in a number of congregations besides my own.

Let me now give a brief description of the service and such other details as may be necessary.

The pulpit and platform of the temple are decorated with fruits, vegetables and flowers appropriate to the season. A small sukkah is built on the platform and beautifully decorated. After the Sukkot evening service (our celebration usually takes place on the eve of the feast) all the children of the school enter the temple singing a processional hymn of praise. The procession is headed by four of the larger boys each one of whom carries one of the four traditional Sukkot plants, the etrog, the palm branch, the myrtle and the willow. These are followed by the children of the schools according to classes, beginning with the youngest. The children of each class carry an offering of some kind. One class apples, another pears, another corn, etc., etc. The sight afforded by the children entering the temple singing and bearing fruits is inspiring and the effect indescribable. The center of the temple is reserved for the children who all sit together. The exercises open with a service of songs and responses. We have been using Moses' Hymnal which contains an appropriate service of this kind. The four boys bearing the Sukkot plants then come to the pulpit and standing in the Sukkah, recite these lines together:

Here in the Sukkah, frail tent, we stand,
Emblem of God's Providence in desert land.
In trouble sore, in darkest strait,
Our God watches o'er us with mercy great.

With thankful hearts these fruits we bring
To Him whose praise our lips do sing.
Four beauteous plants from earliest time
Our fathers have offered in every clime.

The etrog sweet, of perfume rare,
The palm branch too, so tall and fair,
The myrtle fine, with flow'ret lovely,
The willow meek, its branches lowly.

On this, our happy Feast of Joy,
God's goodness praise without alloy;
To Him aspire with grateful heart
Who all these mercies for us has wrought.

These boys now deposit their fruits on the altar.

Class by class then ascend the platform. A small number of the class (six, eight or ten, as the case may be) recite some lines descriptive of the offering they are bringing and then the whole class joins in a chorus. Upon descending from the platform each child deposits its offering. The words spoken by one class will suffice as an example. The class bearing the corn-stalks speak these lines through their representatives:

America, from thy broad breast
Corn sprang, beneficent and bright,
Of all the gifts from heaven the best,
For the world's succor and delight.

Then do it honor, give it praise;
A noble emblem should be ours:
Upon thy fair shield set thy Maize
More glorious than a myriad flowers.

And let the States their garlands bring,
 Each its own lovely blossom sign,
 But leading all, let Maize be king,
 Holding its place by right divine.

The chorus is then spoken by the whole class:

Praise to God, immortal praise,
 For the love that crowns our days,
 Bounteous source of every joy,
 Let Thy praise our tongues employ.

For the blessing of the field,
 For the stores the gardens yield,
 All that liberal Autumn pours
 From her rich o'erflowing stores.

After a song by the whole school accompanied by the organ, a special Sukkot prayer is read by one of the children of the post-confirmation class. Hereupon another song is sung by the school, and then a thanksgiving psalm is read from the Bible by another of the older children. This is followed by the flower offering. Girls bearing bouquets of autumn flowers ascend the platform and after speaking the beautiful lines, "Oh, painter of the fruits and flowers," lay the flowers on the pulpit. The evening hymn then sung by the school, precedes the thanksgiving offering. A number of girls carrying cornucopias filled with fruits and vegetables speak in chorus a thanksgiving poem whereupon the rabbi preaches a short sermon appropriate to the occasion. The song after the sermon is the national hymn led by the children of the smallest class who ascend the platform and is participated in by the school, the choir and the whole congregation. The service closes with the reading of the Alenu and the Kaddish from the Union Prayer Book. The children now leave the temple singing En Keloheanu as they pass out, whereupon the congregation is dismissed with the benediction.

This Children's Harvest Service is now a feature of our congregational life. It also serves as a beautiful opening of the

school year as the Feast of Sukkot usually falls at the time when our religious schools open.

The revival of our traditional harvest festival through a service of this kind is an excellent illustration of the possibilities of our reform movement, which aims to adjust our religious ceremonies and practices to the modern view and outlook. The harvest service is as significant for the Jew in the United States as it was for the ancestor in Palestine, but the ancient method of observance is not possible now; hence let the observance be changed if thereby we can retain the fine purpose of the feast. Dwelling in booths is not feasible to-day under the conditions in which Jews live in this country; even the service of the synagogue was not sufficient to keep the feast a living reality. In my congregation we feel that we are now bringing home to our people the observance of the feast, for in place of the small attendance on Sukkot with a languid interest in the service we have great congregations vitally interested and impressed. We have a real harvest service in which the old and the new are blended; for the harvest now as of yore calls forth feelings of glad thanksgiving and words of praise and gratitude to the giver of all whose providence protected our fathers in the wilderness and through all the ages for,

Behold, He slumbereth not nor sleepeth, the Guardian of Israel.

NOTE: Rabbi David Philipson has kindly consented to furnish copies of his Harvest Service to all who desire to use it. He should be addressed at 3947 Beechwood Avenue, Rose Hill, Cincinnati, Ohio.—*Editor*.

G

CORRESPONDENCE SCHOOL FOR JEWISH TEACHERS
UNDER THE DIRECTION OF THE JEWISH
CHAUTAUQUA SOCIETY.

(Central Conference of American Rabbis, St. Paul, July 4, 1911.)

DR. HENRY BERKOWITZ.

At the request of the Special Committee, I will present to you the thought of the proposed Correspondence School. You know that within the last quarter of a century this new method of conveying instruction has grown far beyond the anticipations of the educators who instituted it. At present the greatest organization of the kind seeking to convey instruction to the multitudes by popular methods through direct correspondence with individuals, is the well known International Correspondence School. I had occasion to visit that institution in the City of Scranton, Pennsylvania, and to become thoroughly familiarized with its history and its methods. This is the one institution that has succeeded in making education not merely self-sustaining, but a paying proposition, something which even our universities have yet to learn. Various universities have taken up the correspondence idea; notably, the University of Wisconsin (which has pushed it more strongly than any other), and the Chicago University under the Rockefeller foundation. They are carrying out the old idea of study *in absentia*, putting students in direct communication with the professor. The student has the advantage of selecting and getting the individual attention of the professor in his special branch of study. By this plan, no student is able to shirk any work. He must do all the work himself. The individual thereby gains a great advantage in many respects, over the attendants in the class direct. Now, that method has been taken up by many and various or-

ganizations. I have a list of some of them here. Their publications I have secured, and for a number of years have been posting myself on the methods followed, with the idea of carrying out the proposition which is to be presented to you now.

This new method of education lends itself to practical application to the needs of the Jewish people in the United States. With the distribution and expansion of our growing constituency and the growth of religious schools throughout the country, in the cities, towns, villages and hamlets it is entirely out of all range of possibility for our teachers to conduct their most serious and responsible work of training the next generation, unless we come to their individual aid. Foundations for this purpose have been created. The Teachers' Institute of the Hebrew Union College and of the Seminary of New York, and the Gratz College of Philadelphia are able to reach only those who are residents of these cities. They have not yet been able to devise any method of reaching those hundreds and hundreds beyond, in the country at large.

In order to raise the standards of teaching in our schools, we must have recourse to some practical method of reaching those who shall never be able to attend these colleges. The colleges are all making earnest attempts; they are all in the inception of a new movement; we must have patience with their work; I believe they are doing the best they can, but in the meantime, I think whatever is being done by them, we should come to the aid of the teachers at large throughout the country.

Now, at the request of the chairman, I am here to offer to you the plans, as far as they have materialized, of the Jewish Chautauqua Society. It has engaged thoughtfully in the preparation for this very enterprise for a number of years. For fifteen years it has held an annual Summer Assembly. During eleven years these assemblies convened in Atlantic City, New Jersey. A majority of the Jewish people of the United States live on the Atlantic Coast, and so many of them congregate in that famous resort that this fact pointed out the advisability of holding these sessions there. Eventually it became apparent that it would be wise to carry this effort further. Two assemblies were held in the City of Buffalo. Last summer we convened in Detroit. Next week

the fifteenth annual Summer Assembly is to meet in Milwaukee, and the first week in the month of August a similar assembly is to be held in the City of San Francisco for the teachers and others living on the Pacific Coast.

The main object of this Assembly is to bring together the religious school teachers of the country. We have been successfully cultivating a constituency of these teachers, and drawing them year by year to these meetings. A Teachers' Institute has been held at each Assembly, and to this Institute qualified instructors and educators of acknowledged experience and authority have come to give messages to the teachers. Lessons in "How to Teach," with the methods and principles of teaching, have been offered, together with illustrative lessons imparted to classes of children; also exhibits of school appliances, etc. This work has been going on now continuously for fifteen years. It has been followed up through propaganda by means of correspondence, and through the personal efforts of a traveling Field Secretary, visiting the various communities of the land with the express purpose of organizing schools, classes and study circles. These study circles have reached hundreds, I may say thousands of persons, and in most instances the teachers of religious schools have been the ones most interested, and have done the prescribed work most conscientiously. Our work has steadily developed until now we feel the urgent necessity of expanding it into a systematic correspondence school. We are taking the example of those organizations cited, which have pioneered the way so successfully along these lines. For this purpose we have tried to get up a list, and have now probably the largest list in existence of religious school teachers of the Jewish schools of the United States, and have been in direct correspondence with many of these teachers. In our Assemblies this project has been discussed and has met with the enthusiastic favor of teachers who have been in attendance. It is our purpose to utilize the machinery for propaganda which has been brought into existence by the Jewish Chautauqua for carrying on a systematic correspondence work of this kind.

The first need is this machinery of an office, with secretary and assistants. There is no other organization qualified along these

lines to do the work, except it be the Synagogue and School Extension department of the Union. That department is so busy with other enterprises that it has yielded the field to the Jewish Chautauqua Society. Co-operation between existing educational institutions is imperative. To this end a meeting was held in New York City in June, 1910, between Dr. Kaplan of the New York Seminary, Dr. Grossman of the Hebrew Union College and myself for the express purpose of devising some practical plan of co-operation in fostering this correspondence idea. At the present time nothing tangible has come of it. In the meantime the Chautauqua has proceeded quietly to develop the undertaking. The plan is to prepare lessons designed directly for teachers. We shall need lessons in "Pedagogy applied to Religious Instruction;" "On School Organization and Class Management." "Methods of Instruction" in the various branches taught also in "History of Jewish Education." For that purpose it will be necessary to appoint experienced and qualified teachers organized into a Faculty. Each Instructor is to have charge of the preparation of these lesson sheets, and be in direct correspondence with the individual teachers throughout the country who may enroll for these studies. The Union of American Hebrew Congregations is preparing leaflets and other works, including Teachers' Helps for the classroom. We are in hearty accord with that undertaking and co-operate with it. Our purpose is differentiated from theirs. Whatever the materials adopted for the classroom, we aim to go back of these to qualify the teacher for the proper use of the same. The "Teachers' Helps" may do this in a measure, but necessarily fall far short of the systematic instruction through direct personal correspondence with qualified instructors. Already we have a very well planned Hebrew Course which has been worked out on the correspondence method. The first book has gone through four editions, and is widely in use in the United States for teaching the elements of Hebrew. A second course book, issued several years ago is arranged and printed on the correspondence method. It has lesson sheets for the individual learner in Hebrew. It gives exercises to change Hebrew into English and English into Hebrew, and the elements of Hebrew grammar.

The Society all these years has been carrying on a general correspondence with circles and individuals. I wish you could see the interesting letters seeking fuller information, which come into the office in the course of the year from all sections of the land.

Our courses in Bible study have been through several editions, and though designed for circles, may be very readily rearranged for use on the correspondence plan. Another series of course books prepared by Prof. Gottheil, and one by Dr. Harris on Post-Biblical History and Literature can be readily fitted into this scheme of direct correspondence with individual teachers. A course in the study of the Jewish Religion based on the excellent compendium by the Rev. Morris Joseph of London, "Judaism as Creed and Life" has been issued. The author of that book has himself prepared the course-book. By the preparation of the necessary lesson sheets it can be fitted into this scheme. The preparation of a detailed curriculum as the basis of the Correspondence School has engaged my thoughtful attention for a number of years, and I am pleased to say it is almost ready for use.

We aim further to serve as a feeder to existing institutions by cultivating sentiment in the country at large; by imparting knowledge and stimulating young men and women to engage in the noble and responsible task of teaching. We hope to be able at some time to have scholarships of large enough funds to enable individuals, who have shown their ability, to attend the Teachers' Institutes either in Cincinnati, New York or Philadelphia, in order that they may get the diplomas offered by these schools.

The general object of this plan is to standardize the teaching profession among us. At the present time we have no standard. We are obliged to take such individuals as teachers who may be willing to give of their service and their time out of the kindness of their hearts. They may be qualified Normal School graduates, but devoid of the special training demanded of teachers in the religious school. Therefore it is necessary to do something practical, in order that we may enable our School Boards when they are confronted with the problem of electing teachers, to fix standards. If the Correspondence School is established, the School

Boards will then have the moral backing which will enable them to say, "No teacher who can not show a certificate of proficiency shall go into our school." That will raise the requirements and enable congregations to get something for their money where they pay their teachers.

From this general statement you will have a sufficient idea, I hope, to see what our Correspondence School aims to do. If we can get the concurrence of the rabbis, the backing of the teachers, and a sufficient amount of money from friends of Jewish education in the United States, I see no reason why this correspondence idea may not be put into very speedy operation.

H-1

THE PROBLEM OF ETHICAL INSTRUCTION IN THE
PUBLIC SCHOOLS.

BY RABBI TOBIAS SCHANFARBER.

The far reaching interest in the subject of Ethical Instruction in the public schools is clearly apparent from the extensive literature it has called forth, no less than three hundred volumes and pamphlets bearing immediately or more or less remotely on the question having been published during the last twenty years, that is an average of fifteen volumes for every year.¹

France was the first country in the western world to have incorporated in its education laws a statute requiring moral and civic instruction to be given in all its primary schools. This law was passed in 1882, and still crime has been steadily on the increase in France, plainly evidencing the fact that knowledge does not always eventuate in virtue.² Advocates of direct, didactic moral instruction in the schools might do well to remember this fact. The schools should make it their purpose to create moral habits, rather than to impart moral knowledge.

In America Professor Felix Adler was the pioneer, who agitated for the introduction of moral instruction in the public schools. His program for a non-sectarian morality, a morality without the religious sanction is laid down in his book:—"Moral Instruction for Children,"³ published in 1892.

¹For an extensive bibliography, see Religious Education Journal, February, 1911, pp. 718-732, prepared by Mr. Henry F. Cope, General Secretary of Religious Education Association.

²One French teacher reported that her best scholar in Ethics was the biggest knave in the lot.

³Important deviations from the work as therein outlined have been deemed advisable by the Society for Ethical Culture of New York since its publication.

As a direct influence emanating from the Ethical Culture Society of New York, the Moral Education league of London owes its existence. It was organized in 1897. This organization is quite active and is doing much propagandistic work along the lines of having ethical instruction introduced into the schools of the British Empire. It has created a considerable literature for school instruction and has employed Mr. F. J. Gould as a traveling demonstration lecturer for the instruction of teachers. It has made some provisions for moral instruction in the public elementary schools of England and Wales and is extending its propaganda into Scotland and Ireland and other countries. It was the moving spirit that called into being the first "International Inquiry into Moral Instruction in Schools." This investigation resulted in the publication of two important volumes of reports, which appeared in 1908. It also sponsored the "First International Moral Education Congress" held in London the same year.⁴

Among the most important educational bodies in America today are the National Education Association and the Religious Educational Association. At the annual meeting of the latter body held at New York in February of this year, the conference on the Moral Phases of Public Education passed a resolution to the effect that, "direct moral instruction varying in content according to conditions systematic or otherwise according to preference be employed as a means of moral education with the special object of developing the power and habit of moral thoughtfulness."⁵ The prevailing sentiment of the convention seemed to be in favor of direct moral instruction in both the elementary and high schools. But in a private conversation which I had with Mr. Henry F. Cope, general secretary of the Association, he volunteered the information that a large number of letters had been received at his office in which members modified the stand which they had taken while at the meeting and declared for the indirect method in the elementary schools and the direct method in the high schools, and this, according to his statement, is the prevailing attitude at the

⁴See article by Harold Johnson, Secretary of Moral Education League, London, in *Religious Education*, February, 1911, pp. 704-708.

⁵For other resolutions, see April number, *Religious Education*, 1911, pp. 117-118.

present time. The rapidity with which educators change their opinion on this subject would indicate their uncertainty in regard to the entire problem.

The National Education Association which is composed of 7,000 active members and 11,000 associate members has for the past several years incorporated into its resolutions recommendations that "the moral development of the children be the primary aim of the schools."

As a further development of the idea of moral instruction Milton Fairchild, a graduate of Andover Theological Seminary, has hit upon the novel scheme of presenting moral ideas to children by means of stereopticon views. To further his purpose he has organized a corporation known as the "National Institution for Moral Instruction," and proposes to secure the teaching of morals in the schools by means of illustrated lectures. A number of schools has already planned to adopt this method.

This brief survey will convey some idea of the steps that have thus far been taken to introduce moral instruction in the schools of both this and other countries.

In order to make the treatment of this subject as concrete and tangible as possible, I addressed a questionnaire to a number of Chicago Clergymen as well as others whom I knew were interested in the solution of the problem. The questions asked were as follows:—

Are you in favor of Ethical Instruction in the public schools?

If so, do you favor a regular course of instruction or shall the instruction be merely incidental to the school activities and in connection with the other subjects already taught?

If not, what is your objection to same?

Do you believe that ethical instruction should ever be given without the religious sanction?

Of the six replies that we quote, all with but one exception are in favor of ethical instruction with the religious sanction. One favors ethical instruction, but is opposed to the introduction of religion in any form into the schools. Of the five that favor ethical instruction with the religious sanction two refer to the difficulties involved in the matter, because of the non-sectarian character of our public schools.

Bishop C. P. Anderson of the Protestant Episcopal Church of Chicago says:—"You ask hard questions. Speaking broadly and theoretically without taking stubborn facts into consideration. I am in favor of ethical instruction in the public schools, of making it a specific course, and resting it on the sanction of religion. But you are aware of the difficulties. So far as the religious side of it is concerned we have to deal with four elements, the Hebrew, the Catholic, the Protestant and the Secularist. The Supreme Court has decided all sectarian teaching unlawful. What is sectarian teaching? Are the Ten Commandments sectarian? Is the Lord's Prayer sectarian? Is prayer in the abstract sectarian? If all religious teaching is sectarian, must we divorce ethics and religion in instructing the young? I do not know any subject that is so perplexing. Somehow we must keep together those things which God has joined together and secure at one and the same time the educational values of religion and the religious values of education."

It is plain to see that Bishop Anderson understands the implications of his position and that if he were to try to put them into operation he would come into direct conflict with the recent decisions of the Supreme Court of the State of Illinois. Theoretically we are not forced to take stubborn facts into consideration, but practically we are. The rationalist, secularist and the agnostic hold that the Ten Commandments, the Lord's Prayer and prayer in the abstract are sectarian. It is true that they are in the minority, but in a secular state the rights of every citizen must be respected and every attempt on the part of the majority to disregard the rights of the minority would be inexcusable. The Jews regard such prayers as are offered up at graduation exercises sectarian in that invariably they are directed to Jesus. Indeed the Catholics regard these prayers as sectarian. This was evidenced by the recent action of the Catholics of Belvidere, Ill., when Father Joyce of that city under advice of Bishop P. J. Muldoon of the Rockford diocese, protested against the Rev. W. T. McKee, a Presbyterian clergyman, offering up prayer at the graduation exercises of the Belvidere High School. Father Joyce notified the Board of Education of Belvidere that if the prayer were given he would apply to the courts for an injunction restraining the same.

The prayer was not given. The action of the Catholic Church has created much hard feeling and the Protestants of the graduation class absented themselves on the evening of the graduation exercises and held a graduation of their own.⁶ In discussing the Belvidere incident, Bishop Muldoon said, "the law on the point in question is clear and good citizens should be willing to abide by the decision and not attempt to force religious exercises on Catholics."

Bishop Anderson would like to keep together what God has joined together, that is ethics and religion. We have the right to keep these two agencies together in the home, in the Sunday-school and in the Church. We have no right to form an alliance between them in the secular school.

The Rev. Frank W. Gunsaulus, president of the Armour Institute, of Chicago, and spiritual guide of the Central Church, also favors ethical instruction in the schools based upon the religious sanction, but knowing what this would imply he relies mainly upon the personal ethical influence of the teacher as the source of moral inspiration for the pupil. Dr. Gunsaulus writes:—"I believe that ethical teaching in public schools must proceed most largely now from the character that is the personal ethical influence of the teacher. I do not see that it is possible to make our instruction what it ought to be—that is base it on religious sanctions. I think all our religious forces should unite in teaching all we can in every school and making no general rule. In this way it is possible to have in every school the basic things of the ethical life and especially that which shall conserve the child's purity and nobility of character."

Father McGavick of the Holy Angels' Catholic Church of Chicago, gives his opinion as follows:—"I presume you use ethical in the sense of moral. If this is the case, we claim that all true ethics are founded on religion. Religion should occupy a prominent place in educational matters. It should not be merely incidental, but should consist of a regular course of instruction. I consider that the main cause of irreligion of the age and all its necessary consequences is largely due to the want of religious

⁶See Chicago Record-Herald, June 7, 1911.

education. Father McGavick points to the attitude of the Catholic Church on this question as found in the *Catholic Encyclopedia*.⁷ Here we read:—"Sound moral instruction is impossible apart from religious education. The child may be drilled in certain desirable habits, such as neatness, courtesy, and punctuality, he may be imbued with a spirit of honesty, industry, and truthfulness, and none of this should be neglected, but if these duties toward self and neighbor are sacred, the duty toward God is immeasurably more sacred. When it is faithfully performed it includes and raises to a higher plane the discharge of every other obligation. Training in religion, moreover, furnishes the best motives for conduct and the noblest ideal for imitation, while it sets before the mind an adequate sanction in the holiness and justice of God."

Because the Catholic Church can not have ethical instruction based upon the religious sanction in the public schools, and because the particular tenets of its faith can not be taught there, it has its own parochial schools where such instruction can be given.

It is to be regretted that it is impossible to institute a direct comparison between the children who receive their instruction in the parochial schools and the Ethical Culture schools of New York where instruction in morals is given and those children who receive their instruction in the public schools, to ascertain their relative moral stamina and character. Were such a comparison possible I believe it would be found that the children of the public schools would compare favorably as to their moral standards with those of the parochial schools and the Ethical Culture School of New York.

From the answers thus far given to the questionnaire the demand is for ethical instruction based on the religious sanction. It is but natural that ministers should assume this attitude. It is somewhat surprising to note that Mrs. Ella Flagg Young, Superintendent of the Public Schools of Chicago, takes the same position. Her opinion reads:—"I believe in ethical instruction in the public schools. Most of this instruction should be incidental, but a part should be given in definite form as a regular subject of

⁷See article on Education, *Catholic Encyclopedia*, Vol. 5, p. 304.

instruction. While I think that religious doctrine should not be taught in the public schools, I do not think that ethical instruction can be given without the introduction of religion to some extent." If Mrs. Young means by this that she advocates the introduction of "religion to some extent," in the public schools, she is enunciating strange and dangerous doctrine. If religion in connection with ethical instruction may be introduced into the schools "to some extent," why not to all extent? If it may be introduced to any extent, would this not mean an encroachment upon the secular character of our schools?

The Religious Liberty Association, composed of members of the Seventh Day Adventists, has consistently fought every attempt to bring about an alliance between Church and State. It is even now using all its efforts to defeat the Johnson Sunday Law for the District of Columbia pending before Congress.

The secretary of that organization, Mr. T. K. Russell, while favoring ethical instruction in the public schools takes a diametrically opposite stand to that taken by Mrs. Young. He is opposed to the introduction of religion into the schools in any form whatsoever. He says:—"We have never objected to what is denominated strictly ethical teaching in the public schools of our land. We believe that it is within the province of the state to impart to the students in the public schools that character of instruction which will make for good citizenship. That is to say that the State can rightfully teach morals as touching our relations with each other. The student can be properly taught a regard for the life, property and character of his fellow-citizens. In short, he should be taught all those things that would produce honest, noble and upright citizens. When this has been done, the state has reached its limit in the matter of instruction along ethical lines. The very moment that the state incorporates into her teaching any duty respecting things of a dogmatic or religious nature, she has gone beyond her legitimate sphere."

As the last opinion I give that of Miss Jane Addams:—"If we were sure that every child had ethical instruction with the religious sanction chosen by his parents I should favor that ethical instruction in the public schools, be not "incidental," but "prac-

tical" as it were attaching the instruction to situations which arise in the life of the child in the school. On the other hand there is something to be said for family teaching and ethics because I find that children themselves often desire something put in that way."

If I understand Miss Adams correctly, she seems to intimate that it would be advisable to have ethics taught in the schools under the supervision of the different religions and different denominations attending them, for it is in this way alone that the religious sanction chosen by the parents could be given a place in the schools. Aside from the fact that this would be bringing together Church and State, it would be a rather poor arrangement to have the different clergymen coming to the schools for a few brief hours during the week while the rest of the time the children would be under the influence of teachers whose teachings might be in entire conflict with that of the clergymen. It is hard to see one's way clear in endorsing a compromise of this kind.

Miss Addams in referring to the teaching of ethics in the family has emphasized a fact of the first importance. We do not begin at the proper source. We need to give the parents instruction in ethics before we begin with the children in order that the parents might be able to set the proper example and give the proper instruction in the home. We should moralize and religionize the homes before we speak of moralizing and religionizing the schools. The religious sanction which has no place in the public schools should be made pivotal in the home circle. It is true the State has the right to step in and attempt to make good what the home has failed to do, but we can not expect the schools to rectify in the short time the children are under their care what the home has vitiated during the entire lifetime of the child. After all the work of the school is simply superposition. The home is the central agency that should make for and create the moral and religious life of the child. From the best modern home comes the best modern school.

The whole question of ethical instruction in the schools is still in a vague, indefinite and undefinable shape. We are groping for some common ground, but we fail to find it save as we maintain the secular character of the schools. We can not find it in some

common denominator belonging to all religions, because in reality no such common denominator exists. The book prepared by the "Chicago Woman's Educational Union" known as "Readings from the Bible," in which an attempt was made to gather from the old and New Testament selections which would be agreeable to all religions, would make the poorest kind of a text-book for moral instruction.* That book, in the hands of the teacher whose inclinations were in that direction, would make a most fruitful source for propaganda for the dominant faith.

We can not find the common ground by setting aside a certain time and allowing the followers of different religions to enter the school and permit them to instruct their own children in the particular tenets of their faith, because this would render nugatory the secular character of our schools.

We can not find the common ground in permitting morality to be taught without the religious sanction, for the vast majority of religionists are opposed to having ethics taught that way. To all of these propositions vital objections can be raised, but it seems to me that the least or no objection can be taken to the incidental instruction in ethics by means of the activities of the school life and in connection with the other subjects already taught, and here ample opportunities are afforded to build up the moral life of the child. And this moral training will be all the more effective because it comes informally and without the conscious effort on the part of the teacher or the child. The preachy method of teaching morality is deprecated by a large number of teachers in their reports of the work done at their schools along these lines.

Both Jews and Christian, agnostic and atheist agree that in its ultimate analysis the purpose of the public school is the formation of character and the creation of good citizenship. I believe that

*The books most frequently mentioned as text-books for ethical instruction in the schools are *Ethics for Children*, by Ella Lyman Cabot; *The Jane Brownlee System of Ethical Instruction*; *Baldwin's Fifty Famous Stories Retold*; *Baldwin's Thirty More Stories Retold*; *Baldwin's American Book for Golden Deeds*; *Kupfer's Lives and Stories Worth Remembering*; *Dewey's Stories for Home and School*; *Everett's Ethics for Young People*; *Eggleson's Great Americans for Little Americans*.

our public school system of instruction always has had this aim in view. Even though ethics are not definitely and directly taught, it would be a libel to label our public schools, as is sometimes done by narrow credists, as godless and atheistic. For they are always surrounded by a moral and even religious atmosphere, even though these subjects have no place in the curriculum. And what the child needs in the school, as well as in the home, is not so much ethical instruction as it is moral atmosphere, contact with morality in action.⁹ The State law¹⁰ demands of its teachers that they be morally pure and of good character. Retaining their positions is contingent upon this fact. After all the most important factor in the school life of the child is the personal influence of the teacher. One Horace Mann is worth more than all the didactic, moral instruction and all the text-books on morality. The state laws demand that the pupils must be moral. If they are not they are placed in Parental Schools and Schools for the Delinquent. In several States of the Union to maintain the democratic character of the schools the ban has been placed upon the fraternity secret society. The schools have ample opportunity to create civic pride and to appeal to the patriotic side of the child's life by means of the patriotic holidays which they celebrate, such as Lincoln's and Washington's birthday, Thanksgiving and Decoration Day, Flag and Peace Day. All of this would indicate that in an indirect way the schools are providing for the formation of good character and the creation of good citizenship. We can scarcely begin to estimate what it means for higher civilization by the attendance of a child for seven or eight years upon our public schools. The discipline of the schools is a most potent factor in the training of morals. The punctuality and regularity that are demanded, the orderliness and cleanliness that are made imperative, the lessons of obedience and reverence for the rights and feelings of others as human beings that are exacted, the sanctity of property and the necessity for truthfulness which

⁹See Joseph Crooker's Essay on Moral and Religious Instruction in our Public Schools in Problems of American Society, pp. 235-244.

¹⁰For State laws on this subject see article by George D. Strayer on "The Legal Aspects of Moral Education," in Religious Education, February, 1911, pp. 599-611.

characterize every schoolroom mean more for the development of the ethical sides of the child than all the moral maxims that it might learn by rote.

The Rt. Rev. William Lawrence, Bishop of Massachusetts, and president of the Religious Education Association for 1910, put this fact most forcibly in his presidential address when he said, "You may put ethics in the most scientific form in school but the boy may learn far more of truth and honor on the playground. You may shut out every word of Bible or God from the class room, but while the teacher—a woman of faith and love and prayer—teaches him you can not shut out religion. More, far more, you may call your schools godless and harden your churches with formalism, but if the boy is going home every night to a home saturated with the spirit of religion he is getting a religious education. . . . We have become so accustomed to the thought of religion in the public schools that we assume that if the schools do not provide it there must be no religion. One might almost as well say that because the public schools provide no breakfast there is no breakfast."

This is only another way of saying that "example is more powerful than precept."

One of the most serious difficulties in the way of placing ethics in the curriculum of our public schools is the fact that the teachers have had little or no preparation for such teaching. But the fewest of our colleges, universities, and State Normal Schools have made any provision for the instruction and training in practical ethics. We expect the teachers to pass an examination in the regular school branches before we issue a teacher's certificate to them, but in this most difficult subject of ethics we seem to be willing to permit them to teach without any examination or preparation whatsoever.

Professor W. C. Bagley, director of the School of Education of the University of Illinois, sent a questionnaire to the head of the department of education in each of the colleges and universities listed in the report of the commission of education for 1909-10 (Vol. 1, P. 590) and to the president and principal of each of

"Religious Education, April, 1911, The American Situation, p. 32.

the normal or training schools listed in the same report (Vol. 1, P. 592). In all 556 question sheets were sent out, of which 160 were returned. Of the 160 who responded 24 gave courses in the Science and Art of Moral Education, 98 did not, and 38 failed to answer. In summing up his conclusions Professor Bagley says:—"Explicit instruction in the principles of moral education is provided for by separate courses in relatively few universities. Such courses are found much less frequently in the normal schools than in the colleges and universities. It is well to note also that a majority of those engaged in the training of teachers for elementary and secondary schools place the greatest emphasis upon school life as a source of moral instruction, although indirect systematic instruction through literature, history and science is also deemed to be of very great importance. A strong minority favors explicit instruction through principle and precept illustrated by concrete cases. The prevailing opinion is that religious instruction in any form has no place in elementary schools."¹²

The February and April numbers of *Religious Education*, the journal published by the Religious Education Association, is devoted almost exclusively to the subject of Moral Instruction in the public schools. Teachers and professors have gathered data as to the work that is being done along these lines in the schools of the various States of the country. There are reports of the schools of New York, California, Massachusetts, South Dakota, Texas, Washington, Wisconsin, Illinois, Kentucky, Iowa, Missouri, Ohio and Virginia. It is but natural that these reports differ somewhat as to the attitude which is assumed toward this question and as to the kind of work that is being done, but the vast majority of them agrees that the personality of the teachers should be the main moral influence, that the atmosphere of the public schools is moral, and that the school activities should constitute the basis of moral instruction. Time is not permitted me to give the separate summaries of all these States. But I will not go much astray if I take the summary of the report of the State of New York, given by Clarence F. Carroll, superintendent of the schools of Rochester, New York, as typical of all the rest. His summary reads:—

¹²*Religious Education*, February, 1911, pp. 612-640.

1. "The representative superintendents of the larger and smaller school systems of the State of New York apparently in the ratio of about five to one express themselves as not favoring formal training in morals in the public schools.

2. "Many miscellaneous practices in the schools are mentioned as prompting moral training, such as reading of Scriptures, singing, the teaching of biography, history and literature, the reading of good books, the telling of stories, and rewards for perfect attendance. These superintendents with practical unanimity agree that the personality of the best teachers is the strongest possible moral force.

3. A small but very thoughtful company comprising the minority express themselves as in favor of giving some small amount of time and a definite place on the program to some systematic form of moral training and a very small minority recommend either a system or a text-book in morals.

4. It is only fair to infer that the testimony of these superintendents would imply that the modern public school at its best is a powerful moral instrumentality. Pupils are required by the laws of the State and by the rules of the School Board to be regular in attendance, to be prompt, industrious and obedient and to attend school for at least seven years, while a large percentage actually does attend public schools for a considerable longer period. The most striking feature of the positive evidence in favor of formal moral training seems to be its paucity and the timidity of those who speak in its favor.¹²

Accordingly it is my conviction that only such moral instruction be given in the public schools as is incidental to the school activities and such as is in connection with the other studies already prescribed in the curriculum.

I must here refer briefly to the subject of social and sex hygiene. There is a strong, growing sentiment to incorporate the study of this subject in the curriculum of the public schools, but the same disagreement that we find as to the question of ethics in the public schools is found in the discussion of this question. Professor Charles W. Elliott, president emeritus of the Harvard University,

¹²Religious Education, February, 1911, pp. 641-642.

favors its introduction. He has advocated it in a number of public addresses and at the recent meeting of the National Conference of Charities and Correction held in Boston, he championed its cause. Dr. Richard C. Cabot¹⁴ opposed the view of Dr. Elliott on the floor of the Charities Convention. He said:—"If these social evils are due to ignorance why are there so many morphine users among medical men? I think the ignorance of sex hygiene is perhaps less than is supposed."¹⁵ The Chicago Vice Commission that recently investigated the vice conditions and the social evil in Chicago in one of its recommendations urges the "appointing of a committee to investigate thoroughly the advisability and methods of teaching social hygiene to the older pupils in the public schools."¹⁶ The Conference on the Moral Phases of Public Education of the Religious Education Association at its meeting held February 17, 1911, recommended the following resolution: "That we approve of the greatly increased emphasis in the teaching of the biological sciences laid upon personal and institutional hygiene and in particular upon sex hygiene and Eugenics."¹⁷

Professor G. Stanley Hall discusses the question in the June issue of *Religious Education* and advocates its introduction into the public schools and that the children be instructed in sex hygiene at an early age. When he asks by whom this instruction shall be given, he answers: "By the physicians with their horrid array only to individuals in special need. Most physicians know very little indeed of the practical psychology, pedagogy or hygiene of sex. These topics are not in the medical curriculum and even venereal diseases are little stressed in the medical schools. This teaching should be given by parents if possible, especially by mothers to daughters, but only very few parents are competent, and most of the wisest fathers find that sex shame makes it hard to speak out plainly enough to adolescent sons. Hence it is up to the

¹⁴Dr. Cabot is the father of the movement looking toward the care of the convalescing poor by nurses in the homes of the patients, after they have been dismissed from the hospital.

¹⁵See Chicago Daily Tribune, June 9, 1911.

¹⁶See the Social Evil in Chicago, p. 63.

¹⁷Religious Education, April, 1911, p. 118.

teacher and clergyman in a large majority of cases to enlarge their function and fit themselves to be guides to the rising generation."⁸

If the parents and the physicians are incompetent and unsuited because of their lack of training to give instruction on this subject what shall we say of the public school teachers and even the clergyman?

In the very same issue of *Religious Education* in which G. Stanley Hall discusses this question it is discussed by Dr. J. H. McCurdy, of the International Young Men's Christian Association Training School, and he takes the exact opposite view. He says: "I would give no formal instruction in personal purity if I could avoid it. Instruction in hygiene should be directly related to the activity of the boys. . . . I would minimize definite sex or moral instruction for boys and emphasize the formation of habits." Dr. McCurdy refers to the fact that knowledge does not always bring virtue. He says: "If this were true students should be the most virtuous class in the world. Boys and young men are not scared by the dangers of the venereal peril as they are supposed to be. The medical students of this country are a standing refutation of the ideal that knowledge brings fear and fear brings virtue."⁹ Dr. McCurdy quotes Dr. Richard Cabot, who in an address on February 3, 1911, before the American School Hygiene Association on the Problem of Teaching Sex Hygiene said, that "he had noticed no diminution of venereal diseases at Harvard since the introduction of sex hygiene. I use Harvard as an illustration because the instruction has been most careful for a larger period of years than in any other university." A similar opinion was expressed to me personally by Dr. Frank J. Besley, a prominent surgeon of Chicago. He has a sister who is principal of one of the country schools of the state of Illinois. The question was being agitated there to introduce the subject of sex hygiene in the schools. She asked her brother's advice in the matter, and he advised her to oppose such introduction with all the power at her command. He pointed to the fact that none knows the dangers of the sex question and venereal perils better than medical students.

⁸Religious Education, June, 1911, pp. 152-159.

⁹Religious Education, June, 1911, Hygiene and the Boys, pp. 188-192.

and none takes less heed of them than they. We fear that the teaching of sex hygiene would demoralize rather than moralize the school children. It would increase the pruriency in them rather than check it. Professor Shailer Mathews touches upon this subject in his paper "A Call to American Parents."²⁰ He says: "We hear a vast amount of advice to the effect that children are to be taught the mysteries of sex. There are few subjects more in the foreground of some educational philosophies. It almost seems as the sum and substance of the training which parents should give their children is physiological. There is, of course, an element of need here, and this I would not minimize, but I profoundly believe that the maintenance of moral ideas in families will do vastly more for the maintenance of chastity than a perpetual discussion of eugenics. After all, the great principles that build up individuals and nations are not physiological or neurological, important as they may be. A healthy virtue never rests finally on a healthy body. We are still souls, even though we may have lost the definition of what souls are. It is a mistake to teach boys and girls to substitute physiology for the decalogue. Lives grounded in moral idealism withstand temptations far better than lives which have been taught a prudential chastity. Though parents have the tongues of physicians, and though children know all sex mysteries and have not cleanness of mind it profiteth nothing and cleanness of mind is caught not taught." It is here again the question of example being more powerful than precept. It is again the question of the training of the will. We may have full knowledge of all the evils of humanity and if we have not the will power to resist them our knowledge will avail us little. Physicians know the evil effect of the morphine habit, and yet it is a well known fact that ten per cent. of the physicians of the United States are morphine users, through the hypodermic syringe.

Psychologists have not as yet discovered the method by which the will can be most effectively trained. Sex hygiene should be imparted in the home by the parents of the children and not by teachers in the public schools who are poorly equipped to give such

²⁰Religious Education, April, 1911, pp. 49-54.

instruction. If the parents have not the proper knowledge they should acquire it. It is certainly better that parents should open the eyes of their children to the mysteries of sex than that some strange teacher should disclose these matters to the children.

To sum up the contentions of this paper I will put the conclusion in the form of a resolution:—

Whereas, it is the sense of this Conference that ethical instruction should not be given without the religious sanction and, whereas, this Conference believes that the secular character of the public schools should be maintained sacred and inviolable, be it therefore resolved that:

This Conference goes on record as opposed to the introduction of ethical instruction in the public schools, save as it is incidental to the school activities and in connection with the other studies already prescribed in the curriculum and be it further resolved that:

This Conference does not favor the introduction of the study of sex hygiene in the public schools.

H-2

"THE PROBLEM OF ETHICAL INSTRUCTION IN THE
PUBLIC SCHOOLS."

DISCUSSION BY RABBI MARTIN ZIELONKA.

Has the American school system been a complete success? Upon the answer to this question rests our answer to the problem of ethical instruction. I use the words, American school system, advisedly. We must recognize that the laws governing our "secular" schools are not the same in all states and that the different States never delegated to the central government the education of its future citizens. Were it possible to have truly secular schools, I would agree with the arguments set forth in the paper just read, but we know that this is not a fact. Different States interpret their school laws differently and it is doubtful whether or not, the United States Supreme Court would rule on this question directly.

The Supreme Court of the State of Illinois decrees that the Bible has no place in the school system. The Supreme Court of Texas decrees that singing songs, reciting the "Lord's Prayer," and reading the Bible without comment does not constitute religious worship and may be introduced into the schools. Between these two opinions, the decisions of the various State courts can be classified.

These facts are known to all. The question for us to decide is: shall we arraign ourselves on the side of those who believe that all ethical instruction should be indirect, emanating from the personality of the teacher, the order and decorum of the schools and classes, consultation with parents, proper use of library, etc., or shall it be taught as a part of the curriculum in all schools? For those who maintain that ethics can not be taught there can be no problem; their position denies all right to introduce the subject. As soon as we admit that there is a problem regarding ethical in-

struction we admit that our schools are not producing the sturdy characters required by our age, and our question must be, shall we *increase* the methods of indirect ethical instruction, as we have done by manual training, or shall we adopt a system of ethical instruction, non-sectarian in character, that shall appeal to all who have the welfare of childhood at heart?

I know that this involves the religious sanction for ethics, but I feel that we can accomplish more by admitting the necessity for ethical instruction and then impressing the religious sanction for the same in our religious schools, than by continually combating religious instruction. The latter movement is gaining, rather than losing, ground in most States. All are not so fortunate as to have a Supreme Court with the foresight and courage of the one in Illinois.

Our secular schools are a reaction against the priest-ridden schools of the 18th century and as such, are as one-sided as were the latter. Suppressing ethical instruction because the influence of religious bodies and religious instruction had proven baneful, has developed one side of education at the expense of the other. It was, unfortunately, my fate to be present on the American side of the Rio Grande, during the late Mexican unpleasantness. When the first insurrecto army encompassed Juarez and a battle was imminent, the forty thousand inhabitants on the American side of the river were sadly disappointed when the army withdrew and no sanguinary engagement had ensued. The primitive lust for battle could be literally felt in the community. When the army of liberty came a second time and prepared for the assault, men, women and children anxiously awaited the battle. All business was at a standstill. Men were urged to shoot each other, and the masses could be satisfied with nothing less than the flow of blood. Now it is worth noting that a civilized community of the 20th century did not abhor the idea of battle, but looked forward with anxiety for the battle to begin. And this anxiety was more evident among women than among men. This incident revealed a weakness in modern society. Surely something is radically wrong with the result of our educational system, when men and women are anxious for bloodshed and do not consider the heartaches and

sorrows, the widows and orphans, that will result from such a combat.

Education means more than mere instruction, though we are prone to limit it to the latter. In the words of Prof. Dewey: "Education is a process of living and not a preparation for future living." Prof. Hadley in his "Education of the American Citizen," emphasizes "the importance of power as compared with knowledge." If, then, we admit that education means drawing forth all power inherent in the child, we must at the same time admit that every child is more than a memory machine, that he has an ethical nature capable of development, and that it is just as important, if not more important, to prepare this side of life than to fill the mind with facts.

I do not feel that it is necessary at this time to discuss the age at which this training or education shall begin in our public schools. Whether it shall be introduced with the first year at school or later on, must be left to those who make a specialty of child psychology. In the home this training begins with the day of birth, but just when it shall be re-inforced by proper lessons under properly trained teachers is still a matter for debate. I feel that "the child's moral sky can be colored by appropriate stories," and that these will affect his moral development. While I have not had time to ascertain the opinion of leading educators, a large percentage of books on modern school problems point out the need for instruction in morals.

We demand that our teachers be moral and of good character, but we do not inquire into their church affiliation. The school laws of different States declare that sectarianism must be kept out of the schools, yet explicitly point out the need of improving the morals of all children. New Mexico says: "Teachers shall keep all sectarian questions out, but at proper times impress on the minds of pupils principles of morality and virtue, sacred regard for truth, and encourage habits of sobriety and industry." South Dakota decrees that "moral instruction intended to impress upon the minds of pupils the importance of truthfulness, temperance, purity, public spirit, patriotism and respect for honest labor, obedience to parents and due deference for old age, shall be given

by every teacher in the public service of the State." "Utah, Idaho, California, Iowa and Montana speak of moral instruction, but deny the right of religious instruction." "The schools, while they have been guarded on the one hand from sectarian control and specific religious teaching, have on the other hand provided against immorality on the part of either teacher or pupils, and a definite requirement of moral character on the part of the teacher is everywhere enforced." We thus find in many States a lawful basis for ethical instruction while at the same time these States refuse to sanction religious instruction. Should we not accept this condition, admit the need and necessity of ethical instruction that the various constitutions permit, and center our efforts on warding off the propaganda for religious instruction?

State schools are supported for the purpose of creating good citizens. Citizens can only then be good, when they possess good characters. Why then, should not our schools educate directly for good characters? Our churches have not succeeded fully. Revelations in the business world and in municipal government prove that something vital is lacking in the make-up of our citizenship. Our homes, due to the conditions of labor, become, less and less, factors in character building, and we can only turn to our schools if we would replace, to some extent, the former influences for an ethical life. At the same time we must urge the churches to increase their activities in the field of ethics.

Besides this we must not forget the demand of the day is not only for a personal ethical standard, but also for an enlightened social standard. In the words of Jane Addams, (*Democracy and Social Ethics*), "it is well to remind ourselves from time to time that 'ethics' is but another word for righteousness, that for which many men and women of every generation have hungered and thirsted and without which life becomes meaningless." And to quote further from the same book, "to attain individual morality in an age demanding social morality, to pride one's self on the results of personal effort when the times demand social adjustment is utterly to fail to apprehend the situation." It is to meet the need for social ethics that we would urge the teaching of morals in our public schools.

We need not worry about the teachers. If the need is at hand teachers to cope with the situation will be prepared in the training schools. And if special teachers be deemed best then, men fully capable and properly trained for this branch of service will come forward, even as we have found them for all other branches of service.

In conclusion, I would say with Prof. Coe, "morals are not religion and religion is not morals, nevertheless full grown religion includes morals." In our anxiety to keep religion out of the schools let us not prove our excessive zeal by seeking to keep out moral instruction. I feel that much can be attained and finer manhood and womanhood be reared, by allowing our public schools to give instruction in ethics. Our religious schools can then be so organized as to take up the work done the week previous in the public school and giving it *our* religious sanction. I, believe that we should not oppose ethical instruction in the public schools, and I, for one, am ready and willing to try it.

I

SABBATH-SCHOOL WORK FOR HIGH-SCHOOL PUPILS.

(BY RABBI LEO M. FRANKLIN, Detroit, Mich.)

The theme of this paper is one that is of more than passing significance, if for no other reason than that it presumes the fallacy of the theory current until now among many, that Confirmation represents the climax of religious education, and that after Confirmation there is nothing. If we are to deal with high-school boys and girls in the Sabbath-school, we must base our entire plan of work upon the assumption that Confirmation is but a step in the preparation of boys and girls for the really serious educational work of the efficient religious school. This brings us at once to the recently much mooted question as to the proper age for Confirmation.

In what I wish to say to you this morning I am taking the view that entrance into the High-school and Confirmation as the preparation for the serious study of religion, should occur as nearly as possible simultaneously. The average boy or girl leaves the grammar school and enters the high school at about the age of fourteen years. The change from the grammar to the high-school grades is naturally timed to meet the needs of the boy and girl just developing from childhood into youth. It is the time when all the faculties are beginning to awaken; when there is a marked susceptibility on the part of the youth to emotional suggestion; when he or she is keenly conscious of self; when the artistic sense begins to awaken and to show itself in the desire for personal adornment and for the admiration of the opposite sex. High moral ideals are beginning to take shape. It is, accordingly, the time of the teacher's opportunity. On the other hand, it is also the age of self-consciousness, when the child becomes the center of his own universe, and subtle doubt as well as arrogant skepticism as-

sert themselves. At this time, therefore, above all others, right influences are necessary to turn the child into the way of faith. Other considerations emphasize the need of making the passage from the lower to the higher grades in school and Sabbath-school as nearly contemporaneous as possible. While obviously all education must be inherently ethical, so that arithmetic and history and manual training and every other branch must be the vehicle of moral instruction, it is yet a fact that this can best be accomplished if the public school which is rightfully or wrongfully restrained by law from teaching religion, and the religious school, which from its very constitution, is devoted to the teaching of religion as such, can be made to complement and supplement one another both in subject-matter and in method.

In the first place, then, it is my purpose to urge upon the men who hear me, the vital need of encouraging our young people to continue their Sabbath-school work after confirmation, at least during the years that they are students of the high school—that is to say, from the ages of fourteen to eighteen years. This insistence is the more necessary in the light of the altogether lamentable fact that records show that comparatively few are the Jewish Sabbath-schools in which pupils of this age are at all provided for. In some few instances, pupils are kept until they are approximately sixteen, but usually not as students of the Sabbath-school itself, but they are organized into post-Sabbath-school classes of one kind and another, by which arrangement they lose the sense of unity with the younger pupils of the school and the realization that the work which they are doing is but a continuation of that begun by them in the lower classes of the Sabbath-school.

Once it is made possible to hold these older pupils in the Sabbath-school, the question arises as to what we shall do with them. This, however immediately suggests the question as to the purpose of the Jewish Sabbath-school. That fundamentally it is different from that of the non-Jewish Sunday-school, ought to be readily enough apparent, and the seeming identity between the two can only be traced to the fact that we have copied the forms and methods of the Christian institution to such an extent that we have come to believe that our ends and aims are also the same.

Now the fact of the matter is that the Christian Sunday-school is intended fundamentally to be a means of conversion to the Christian faith, and ultimately of salvation. This is not the purpose of the Jewish Sabbath-school. Its purpose is rather instructional, cultural and inspirational. Jews, say what you will to the contrary, are born into their Judaism. If this be not true, must not all the centuries of our martyrdom and our spiritual mastery have been for naught? It is not, then, to convert our children to the faith of their fathers, but it is rather to put into their very souls some measure of appreciation of Israel's ideas and of the Jew's part in the working out of human history, and of the child's duty to carry on that part bravely to the end, that we must strive in our religious schools.

In other words, to use a much abused term, it should be the aim of our religious schools to deepen in the child his Jewish consciousness, and to make him feel the sacredness of Israel's mission in the world.

I have said that the triple purpose of the religious school must be instructional, cultural and inspirational. So far as the first of these terms is concerned, there is certainly nothing novel in it. While we have copied the forms and methods of the religious schools of our Christian brethren, we had schools for the education of the young and old long before the modern Sabbath-school was thought of. The very term "schule" as applied to the synagogue, indicates how close was the relation of learning and worship and how almost identical the function of the synagogue and the school. But the purely instructional side of the religious school may be over emphasized, a danger that comes with the insistence, logical though it be, upon the necessity of introducing into our religious schools the newest and best pedagogical methods. The fact is that while no one with a grain of sense would lift his voice against the instructional part of our Sabbath-school work being carried on in the most efficient manner possible, it is yet true that the mere formal side of instruction can be made so dominant that the cultural and inspirational sides will be lost altogether. This is particularly true in those of our Sabbath-schools—and unfortunately they are yet in the majority—in which the teaching is of necessity

in the hands of the untrained teachers. They con their Bible stories from the Bible or more likely from encyclopedic reference books an hour or two before visiting the class, and then, themselves ignorant of the setting which the particular lesson has in the framework of universal or even of Jewish history, in parrot fashion they repeat to their pupils, sometimes not without glaring mistakes, what they themselves have just read. Naturally the lesson becomes dull and without interest to the pupil, for it can not be gainsaid that at least one-half of successful teaching depends upon the adequacy of preparation and upon the fulness of enthusiasm with which the teacher approaches his or her task. As a result of this condition, children go to Sabbath-school as long as they must; that is to say, as long as their parents compel them to do so, or until they are confirmed—but having no deep-rooted interest in their work, they leave the school when or before they enter the High School where studies and methods are such as to stimulate their interest every hour of the day, and in contrast to which the Sabbath-school work must impress them as being uninteresting and stupid. A wise teacher realizes that when he is dealing with boys and girls of high-school age, in addition to the mere facts which the student can dig out for himself, instruction must have a cultural value. For this reason, religious education in those classes of the Sabbath-school, which are intended for pupils of high-school age, must be planned on broad lines. Because, for instance, just at this age the artistic sense of the child is awakening, the lessons must align themselves with the best that religion has inspired in art, in music, and in literature.

And what part of human history has been so rich in such inspiration as the history of the Jew? Once make it perfectly plain to the high-school boy or girl that Jewish history is not a thing aside from all the rest of human life, but that it is simply part and parcel of the story of mankind's development, and you awaken in him an interest that will hold him to his task and make him eager for more and more. It was James Darmstaetter who said that "No man can aspire to an understanding of world history who is a stranger to the history of the Jew." Now of this fact the teacher must make use both in laying out his curriculum of study, and in

applying it in a concrete way. Emphasis must be laid upon the fact that no man can presume to walk among the cultured and scholarly men and women of his time, who is a stranger to the great part that has been played by the Jews upon the stage of history, and in giving the impetus that he has given to the best in the world's literature, art and music.

And finally, the purpose of the Sabbath-school must be inspirational. This is particularly the case where we are working with boys and girls of high-school age. Susceptible as we know them to be, to the influences that work upon them from without, we must awaken in them as Jews such feeling of pride, such sense of dignity, that they shall leave the precincts of the Sabbath-school eager to do battle in the cause of a faith that has won so many moral victories. Mere dry instruction imparted, as, alas, it has been imparted through so many years in our Sabbath-schools, will never accomplish this. We all know what the "cheder" methods have done in disgusting with Judaism thousands and perhaps tens of thousands of capable young men who might have been a bulwark of strength to Judaism. And though in lesser degree, the methods pursued by many of our Sabbath-schools will surely have the same effect. But it is not because there are not great inspirational possibilities in the Jewish religious school. It is simply because we have failed to realize these possibilities and to employ them to the fullest.

With these facts in mind, I wish to deal very briefly with a suggested course of study for boys and girls of high-school age. Several attempts at making a curriculum have been recently undertaken, but even the latest, that of Eugene H. Lehman, takes for granted that when the child reaches the age of sixteen its Sabbath-school work is forever completed. In this particular curriculum, with which I am sure most of you are familiar, there is many a point with which one might well take issue, but that shall not be a part of my program. I might say, however, in passing, that as I read the book, I find that there is very little that is essentially Jewish in the course of studies as outlined, and even less that might not in all appropriateness be a fairly complete course of instruction in any school devoted to the study of ethics, and social service, without respect to denominational traditions and aims.

A far better piece of work was that done by our colleague, Dr. Simon of Washington, and presented to this Conference some years ago, but he followed the theories of Stanley Hall more closely than an appreciation of the needs of the child would warrant in actual practice.

Perhaps the latest attempt at laying down a graded course of instruction for Sabbath-schools is that recently published by Henry H. Meyer, and edited by Charles Foster Kent. But like most books of this sort, it too is theoretical rather than practical, and is, moreover, of greater practical use to the Christian Sabbath-school whose aims, as I have shown, are entirely different from ours, than it is in the religious school connected with the synagogue.

It is my idea that the proper text-book, above all others, for boys and girls of high-school age, is the Bible. We have been learning so much *about* the Bible and so little of the Bible itself. Therefore, in the first of the four years of my plan, I would include a quick review of the Bible stories, using the Bible itself as a text-book, but with particular reference to the prophets. There is something in the character of those God-intoxicated men in Israel, which invites the admiration of the growing boy or girl, and they are quick to grasp the note of sameness in the message of an Amos of Tekoa, and a Theodore Roosevelt, the great American. In this class, also, I would deal in considerable detail with the Jewish ceremonial institutions of the home and of the synagogue, explaining not only what their original form and purpose was, but what their symbolic meaning may be even to us. I would make clear the difference in origin and in fact between Orthodoxy and Conservatism and Radicalism. This would naturally lead to a study of the Zionistic movement, and of the so-called "counter Reformation." The course thus outlined would be ample, not only for one year's work, with pupils of high-school age, but in the hands of a good teacher it could be made to do service for at least two years. I am, as you see, throwing out suggestions, rather than attempting to definitely grade my course.

The special reference to the prophets, of which I have spoken, as part of the first year's work, would lead naturally, to a study of the New Testament in its relations to Old Testament prophecies.

Here the boy would be armed with defensive facts against the typical theological arguments that are directed against the Jew. This would constitute, in the main, the second year's work.

The third year would bring us back very positively to Judaism and what it stands for. In the historical course for this class, I would take up the history of the Jew from the year 1492 until the present time, laying great stress upon the development of reform in Germany and in this country. Closely related to this should be the study of the modern Jew's belief, about God, about the relation of God and man, about Immortality, about the Messiah, and so on. Here too we ought to take account of what the Jew has accomplished in literature, in art, and in music. The Jew as the worker in these realms would again suggest the larger theme of the Jew as the subject upon which the Jew and the non-Jew have written or painted, etc.

In the last year of the four years' course, I would return to the Bible and study, as literature, great masterpieces of that wonderful work; notably, let me say, the book of Deuteronomy, the prophets, especially perhaps the second Isaiah, the book of Job, Ruth and Ecclesiastes. In this same year the children should be given some elementary knowledge of what the Talmud is and the Midrash, and at least a brief survey should be given them of the philosophical literature of Judaism.

The working out of a four years' course for pupils of high-school age is not a Herculean task.

A tremendous field, for the most part as yet uncultivated, lies before us. Of method, I have said very little. One word perhaps at this point might be in place. If there is any time in the Sabbath-school curriculum when the study of Hebrew may be legitimately undertaken, and with the hope of achieving results, it is with pupils of high-school age. I am as well aware as any one that the language sense in children develops very early, but for all that, I know that while the child can logically be asked to study the romance languages at a very early period, it is too much to ask him to take up the study of Hebrew before you would expect him to begin work in Latin and Greek. And so those who believe that the study of Hebrew is essential in the Sabbath-school might

well introduce it for those pupils who have passed beyond the Confirmation class, and in their public schools have entered the High School.

I believe that in these same classes a rather free discursive method on the part of the children is an excellent thing. This has a double value. In the first place, it brings out the independent thought of the child as no other method could do, and in the second place, it puts the teacher and pupil into a very personal relationship which is a thing greatly to be desired. Moreover, it allows the teacher to touch upon many issues which are purely incidental to the lesson; to emphasize social duties, as suggested by the situations that arise in history, and to lay necessary emphasis upon that which above all is essential in Sabbath-school instruction, personal morality and individual responsibility. Debates are to be recommended in these classes, and in fact every form of instruction which will give an opportunity for linking the great personalities and supreme events in Jewish history with the dominant men and movements and incidents of the larger world and more in modern times.

I presume that there will be many who will doubt the practicability of carrying into effect such a scheme as I have suggested rather than detailed, but the only answer that I can give to that objection is that others as well as myself have tried it and it works out most admirably. In my school, the serious work of religious instruction begins after Confirmation. The pre-Confirmation period is but the preparation time in which pupil and rabbi come into that personal relation and establish that confidence one with the other, which will make it easy to go on to higher things.

Personally, I believe that the Jewish Sabbath-school has in it great possibilities, but its future will depend in largest measure upon the success with which we invite and hold the interest and enthusiasm of those boys and girls who are students in the public High Schools.

J

SOME ASPECTS OF JEWISH APOLOGETICS.

BY RABBI MAX C. CURRICK, Erie, Pa.

1. INTRODUCTION.

The task of the modern Jewish apologete is to present to the world at large a true and comprehensive account of Judaism and the Jews, which will offset all misunderstandings and place them in their true relation to the history of the world and of world religion. That is to say, apologetics may be self-contained, and may pay little or no attention to specific attacks, charges or criticisms. No religion, however, can boast so complete and convincing an exposition of its history, its theology and its ethics, as to be able to dispense with the need of apologetics as it is commonly understood as a special department of theology. For this reason wherever apologetics is taught it is from the view-point of defense and polemics. This latter will also be the starting point of this paper, although before beginning a consideration of the particular matters which I have selected, it may be necessary to take up a few more general observations.

There are certain limitations which I shall have to put on this paper in order to bring it within the bounds of my own ability and library facilities, and to make it of any practical benefit to the members of the conference. I shall not, as some writers do, take all Jewish literature as apologetic. For while undoubtedly, in a sense, the contention is valid, it would be equally valid of all religious writings. I shall take for granted the apologetic intent and value of the Ten Commandments and of all the moral laws of the Bible and the prophetic writings.

2. I shall arbitrarily exclude general religious apologetics. This certainly should have a place in a complete account of Jewish apol-

ogetics. Some of our ablest writers, of ancient and modern times, have undertaken to prove the validity of the general fundamental concepts of religion against the criticisms of unbelief, atheistic and agnostic. And there is a Jewish viewpoint in this also. Take for example Benamozegh's *Teologia*, the first volume of which, and the only one I have seen, discusses the God idea. This volume is subheaded *Dogmatica e Apologetica*. Benamozegh is by his own description a strictly orthodox Jew, but his entire argument, though derived from Jewish sources, is a strictly modern philosophic presentation. Even though he does argue also from the traditionally Jewish view-point, I am of the opinion that such apologetics as his in this book for the purposes of this paper need not be taken as strictly Jewish. For I am sure that learned and interesting as it may be, the members of this body do not wish to listen to a summary of the arguments for the existence of God, the design of the universe, the historical and positive arguments for God's existence, the ontological, the logical, the moral and æsthetic, the sentimental, the dynamic or psychical arguments, as Benamozegh presents them.

3. All Jewish apologetics has paid as much attention to attacks against the Jews as to those against Judaism. Both in the past and in the present Judaism has been misrepresented and misunderstood and the Jews have been slandered. Both Christian and Jewish writers have satisfactorily answered the attacks against the Jews, notably in such matters as that of the blood accusation and of the inferior morality not only of Judaism but particularly of the Jews. Again, for the purpose of this paper, I shall not take such writings as specifically Jewish apologetics, even though they naturally and rightly belong in any complete account of the subject.

4. All apologetics encounter the same danger, namely that of being partial and one-sided. True, the apologist always assumes for himself the quality of strict impartiality and honesty. Still as a rule he claims everything and admits nothing. He is able to see very little worthy of commendation in the other religions of the world and in their advocates. The latter he is likely to hold are prejudiced from the very beginning and constitutionally un-

able to discern the truth of his argument and of his religion. It is not strange, therefore, that non-Jewish writers take the same position toward us. We ought consequently to use a greater candor both with regard to our own people and toward our non-Jewish critics. While showing no consideration to the rabidly partisan writers we ought to be willing to admit that some writers who find fault with Judaism may really be as impartial in judging our religion as we are in judging theirs. Unless we are willing to accept the principle of the absolute religion and to give up the idea of development within Judaism, we ought to be prepared to admit faults where they have existed or at least candidly to determine the different stages of our development. In treating the opinions of some of our opponents we should be careful to hold the balances true. What we are willing to admit to ourselves we should not pretend to doubt in a contention with non-Jewish writers.

5. Perhaps a word on scientific method may also not be amiss here. Most of us are perfectly willing to apply strictly scientific method in a discussion of the origin of Christianity and of any of its sects. We make use of all the data supplied by comparative religion. But we are very loth, some of us, to apply the same method to our own religion. In fact strong objections are made when non-Jewish writers attempt to construct a scientific history of the growth of Judaism. Again some of us are perfectly willing to be very scientific in the study of the ancient religion of the Hebrews, but we seem utterly unwilling to admit that outside peoples and religions may have influenced its subsequent developments. The time has come for candor not only with regard to the past, but also with regard to the present. We need not be any the less loyally Jewish because we utilize the best learning in the endeavor to understand the origin and development of our own religion or because we take cognizance of the foreign factors which have influenced its development. Our religious possessions to-day are valuable to us for what they are and for what they have been in the maintenance of the purest ethical monotheism in the history of the world religions. Still the Jewish apologist of the future will probably go full way with Max Muller when he said, "Every relig-

ion had some truth, nay, was a true religion, was the only religion possible at the time," only there may be a slight changing of the tenses and an additional modification of place.

II.

It is not the object of this paper to give a complete history of Jewish apologetics nor indeed to canvass the entire subject of Jewish apologetics itself. Therefore the following historical sketch will be as brief as possible, without slighting, as far as I know, any important portion of it. The older writers on Jewish apologetics usually consider the first period that of Bible times, in which the polemics was wholly internal and directed against the heathenish elements of the life of Israel. It is considered to have ended only with the second commonwealth when Judaism was firmly established and the danger of a relapse into idolatry had passed. Apologetics from the view-point adopted in this paper begins with the second period. It was made necessary by the diaspora in which Judaism came into contact with foreign culture, and the Jews felt the need of defending the religion against ridicule and misunderstanding. The need was felt all over the Grecian world. "Every land and every sea is filled with thee," sang the sibyl. "Everybody is unfriendly to thee because of thy customs."¹ So Israel's defensive and polemic literature grew apace. The Septuagint is the first apologetic work of which we have the complete form. This translation of the Bible which was composed during the reign of Ptolemy Philadelphus (284-247) met the needs not only of the Jews who were no longer able to understand the Hebrew, but it also attempted to present Judaism to the Greek world in such a way as to disarm current criticism. The method of the Septuagint is evidence of the dual purpose. Much which might be offensive to Greek ears is smoothed over. It would be interesting in this place to show that the apologetic view-point was one of the greatest factors in the development of Judaism. At least, here we see the refining of many an old idea. Anthropopathisms are removed and passages which might give the

¹Sib. III. 271-272. (Quoted by Hamburger).

heathen an idea that God was visible in the flesh were paraphrased. The new translation was hailed with delight and became the fertile source of religious development within and away from Judaism. By this latter phrase I mean to refer to the important influence of the Septuagint in the rise of Christianity. The letter of Aristeas, a proselyte, supposed to have been written about the same time as the Septuagint, probably comes from a writer living about the end of the century. It was really intended for heathen readers.¹

Aristobul's commentary on the Torah comes from about the same time. He not only shows that Judaism contains all of the essentials of Greek philosophy, but proves also that Plato, and all of the other important Greek philosophers, derived their doctrines from Moses.² Systematic Jewish apologetics had its rise in this period. It was stimulated by certain attacks against Judaism and the Jews by many heathen writers. Among these are Manetho (middle of the third century B. C. E.), Apollonius Molon, Lysimachus, Chaeremon (about 50 C. E.) Apion, a contemporary of Chaeremon, besides others who were not specifically answered by Jewish apologists, but something of whom we learn from Josephus and casual references in other writers, such as Posidonius, Diodorus, Trogus Pompeius, Nikarchus, Damokritus and Tacitus, Horace, Juvenal and Martial.³

Of systematic Jewish apologists of the Hellenistic period only two are known to us; the fragment of Philo's "Apologia Hyper Ioudaion" in Euseb. Praep. evang. VIII, 11, and mentioned in his Hist. Eccl. II. 18, 6; and Josephus's "Contra Apion." The latter work we have complete. It is a thorough consideration and refutation of all the charges brought against the Jews and their religion by their enemies, chiefly, of course, by Apion. Many anonymous works were also circulated for the purpose of creating a favorable impression of the Jews and Judaism and for making propaganda for the latter. Chief among those were the Sibylline oracles. Here again Jewish writers used Grecian forms for their own purposes.

¹Schuerer, Eng. Trans. 2nd Division, III. 306 f.

²Ibid. 240 fol.

³Ibid. 249-262.

As Christian writers used the same means, there has been some difficulty in extricating the Jewish sibyls from the mass, although some portions of the oracles dating from the second pre-Christian century are now fairly well determined. The oldest Jewish sibyl dates probably from the time of the Maccabees. From then on the time of their authorship extends down to the end of the second century of the Christian era. Besides the use of the oracular method we have that of spurious quotations from the great Grecian poets. Æschylus, Sophocles, Euripides, Philemon, Menander, Diphilus are cited; Hesiod, Homer and Linus are quoted in support of the Sabbath, and a large fragment, supposed by some to be the work of Aristobulus, is ascribed to Orpheus.

Although we have not Philo's *Apologia Hyper Ioudaion*, which was probably delivered before Caligula, and which has been referred to above, enough of his extensive works are still extant in various fragments to indicate that his apologetic activity must have been very effective. Philo's philosophy was both Greek and Jewish, indeed, his effort seems to have been to prove their identity. Even his allegorical commentary on the Pentateuch may have had no other purpose than to harmonize the legends of the Scripture with Greek philosophy. It may be in place here to suggest that the allegorical method of the Hellenistic Jewish writers so often mentioned is perhaps not so widely different from the Midrashic as some writers seem to think. In Philo it surely does not appear to be far removed from the Midrashic. So it is fair to say that while the writers of this most prolific period of Jewish Apologetics did absorb the Greek spirit, they were in close touch with the spirit of the religious center to which they gave their allegiance.

The apocryphal books which were written during this same period from the second century before to the first century of the Christian era, partake of the dual apologetic character of the sibyls. They are both polemic toward heathenism as well as apologetic for Judaism. Among these books are to be mentioned the Wisdom of Solomon, Baruch, Bel and the Dragon, the apocryphal book of Jeremiah, and the book of Jubilees.

Without mentioning any further particular names of men or literary fragments it remains to be said that the apologetic activity of these centuries also points to a very effective Jewish propaganda. That many new adherents to Judaism were gained is evident both from Jewish records and from the frequent attacks made against Judaism and the Jews by heathen writers. Passages of the Talmud referring to proselytes also confirm this view. These have to do with many of the great Talmudic figures and tell of their success or failure in the making of proselytes. The numerous disputations between heathens and rabbis also indicate the same facts.¹ Before leaving this period it is proper to add that our statement of the dual influence of the Septuagint is borne out by the fact that Aquila, a proselyte, and Theodotion, possibly also a proselyte, thought it necessary to compile other translations of the Scriptures into Greek which would be nearer the spirit of the original. The latter is a revision of the Septuagint, while Aquila's translation is more original. The importance of these various translations is not to be underestimated, for they were widely used. Internal evidence shows that both Philo and Josephus quote the Bible from the Greek translation. While all of this remarkable activity within and without Judaism was beneficial in strengthening the loyalty of the Jewish people themselves and in attracting many to the faith, it was also ultimately very influential in assisting the propaganda of Christianity. But the elucidation of this point does not belong within the scope of the present paper.

With the ascension of Christianity Jewish apologetics had, of course, to turn its offensive and defensive weapons against the new religion. For a large part of the new propaganda consisted in attacking the mother religion. The earlier centuries do not give us any Jewish literature at all. This may be due to the fact that the Jews did not realize the importance of fighting back, since no perceptible inroads were made in their own ranks, or possibly Christianity was so busy with conquering pagan Europe that whatever attacks were made against Judaism did not really come home. When I say we have no literature from the earlier cen-

¹See Hamburger Real-Ency. des. Jud. II. Religionsgesprache. Frankel's Monatsschrift IV. p. 161, 209.

turies I do not mean to overlook the numerous disputations and polemics of the Talmud and Midrash. But after all, these remnants are scattered throughout the literature and are very scanty. Although we have numerous works of church fathers against the Jews, and although there is no doubt that Jewish scholars were easily able to answer their calumnies and misrepresentations of the Scripture, there are no works of their composition extant. Graetz was of the opinion that replies were written, but have been lost. It is hard to understand that all should have been lost when the bulk of other Jewish literature has been so well preserved. Jewish apologetics, however, took a more aggressive form after Christianity had obtained world power and had begun its policy of persecution and oppression of Jews.

The first real apologetics we have, begin with the tenth century productions, those of Saadia and his contemporaries, rabbinic and Karaitic. These wage war against Christianity and Mohammedanism, and show a remarkable lucidity of thought and presentation. In essentials modern Jewish apologetics has not progressed far from their philosophical and critical view-points. Saadia shows in his *Emunoth W'deoth* the enduring quality of Judaism, al Kirkisani shows that Christianity is the religion of Paul, and not of Jesus. From the tenth century on there was no break in the list of able and fearless Jewish apologetes. They replied to the arguments of the Church fathers and also particularly of the converted Jews with overwhelming force. Although they were made to participate in many so-called disputations, in which they invariably came off victors, they were still not given the fruits of their victories, but were made to suffer hardships and frequent expulsions. It is scarcely possible in a paper of these dimensions to go into any great details regarding the men and the books from the middle Christian centuries down to modern times. They are to be found in Steinschneider's *Literature*, in the introduction to the section of Apologetics of Winter and Wunsche's *Literature*, in the *Jewish Encyclopedia*, in the article on Polemics, also in that on Apologists, in Hamburger's supplementary volume containing the article on Disputations. All I can hope to do here is to skim the surface and attempt a survey of the whole literature, as gathered from the sources just mentioned and from a few others.

Jewish polemics from the tenth century and on is contained not merely in separate works, but also in the piyyutim, the later midrashim and in general theological works. These include the polemics against Mohammedanism as well as against Christianity. The polemics against Mohammedanism is easier to sum up because of the fewness of the works extant. Steinschneider¹ has collected a large number of passages in various kinds of Jewish writings which attack Mohammedan doctrine and ward off Mohammedan attack. Yet he knows only one extensive work wholly devoted to polemics against Islam. This is the *Qeshet Umagen* of Simon Duran. It is in reality an elaboration of a part of his commentary on the *Pirke Aboth* and was written in the year 1423. Other writers like Saadia, Jehuda Halevi, Sherira Gaon, Abraham, Ibn Ezra, Maimonides, Moses of Coucy, and the author of the *Zohar* attack Islam only casually. The *Qeshet Umagen* was translated into German by Steinschneider in 1844, but was not published until some time later. All of these also wrote polemics against Christianity. The first large independent polemical work against Christianity was the *Milchamoth Adonay*, written in the twelfth century by the Karaite, Jacob Ben Reuben. With the rise of the Crusaders, and the growth of the Franciscan and Dominican orders and their great use of Jewish converts in adding to the misery of their former brethren, Jewish apologetic writings became both frequent and bold. The converts, being very zealous in behalf of their new faith and often very bitter against the old, used their knowledge of the Bible and the Talmud, or rather misused it to attack their brethren and Judaism. Jewish scholars answered them both in literary compositions and also in the famous disputations already referred to. Among them, to mention only the most prominent, beginning from the twelfth century, were the following: Samuel b. Meir (Rashbam), Joseph Bechor Shor, Joseph b. Isaac Kimchi (in his *Sefer Habbriith*), Moses Ibn Tibbon, who defended the Talmudic Haggada against attacks, Meir b. Simon, author of *Milchamoth Mitswah*, all of whom lived in France. It is also perhaps worth while noting that in France also, namely in Paris, the first public disputation was held in the year 1240, between the converted Jew Nicholas Donin and Rabbi Jehiel, of Paris. Although the latter was victorious, the Talmud was publicly burned at the stake just the

¹*Polemischer und Apologetischer Literatur in arabischer sprache*. Leipzig 1877.

same. Conditions in Spain during this period were probably worse. Due to the prominence of the Jews in Spain the feeling aroused by the scurrilous attacks against the Jews and the Talmud were very bitter. The first public disputation in Spain took place between Ramban (Moses Ben Nachman) and Pablo Christiani, a converted Jew (1236~C. E.). In his *Wikkuach Nachmanides* reproduces the entire disputation. According to this the chief discussion centered about three questions:

1. Has the Messiah come, as Christians hold, or will he come as Jews believe?
2. Is the Messiah divine or human?
3. Have the Jews or the Christians the correct faith?

In spite of his victory in this debate Nachmanides was driven from the country in his old age. There were other famous disputations which I can here only allude to. Ziegler in his "*Religioese Disputationen im Mittelalter*" should be consulted for a fuller account. (Also see Kohler's excellent article in *J. E.*) The famous debate between Geronimo de Santa Fe (Joshua Allorqui) and Don Vidal Benvenist, which was arranged at the instance of Pope Benedict XIII took place in 1412. Others which may here be mentioned are those of Moses Cohen vs. John of Valladolid and Abner of Burgos (Burgos and Avila, 1315), Shem Tobh Ben Isaac Shaprut vs. Cardinal Don Pedro de Luna (later Pope Benedict XIII). Accounts of these latter are contained in the books "*Ezer ha-emunah*" and "*Eben Bochan*"; and the long list of more or less authentic friendly disputations which may be found in *Hamburger*.

The polemical writings from this period and later are exceedingly numerous. Dr. Baer in his article in *Winter and Wunsch* on the subject, points out that Wolf, in his *Bibliotheca Hebraea* (1721) uses fifty quarto pages to enumerate the mere titles of all publications by Christians against Jews and Judaism. This is instructive as showing the feverish anti-Jewish activity of Christian writers and also as showing that there must have been also a very extensive Jewish apologetic literature. A large number of the works cited are direct answers to Jewish books, and some of our Jewish apologetics, on the other hand, are answers to calumnies of Christians. The charges of the use of blood, of the piercing of the host, of bringing on the plague, of poisoning wells, are among those

added to the older attacks from the twelfth century on. From this time Jewish apologetics appears in all European languages, not the least effective also in Juedisch-Deutsch. They are all concerned with refuting the charges against the spirit of the Talmud, the falsification of the Biblical texts, the correct interpretation of the prophecies, the blood accusation, and other stock Christian polemical arguments. In this short sketch it would be impossible to enumerate even a fraction of the long list. And as I could do nothing more than mention the mere names, it is just as well to refer to the same compilations which I have already cited. (Some of the best of them have been reprinted by Geiger in his *Qobhetz Wikhuchim*, Breslau, 1844).

Suffice it to say that Jewish apologetics from the earliest times until to-day engaged the best Jewish minds. And even in modern times, when the questions of apologetics have varied a little in some respects but not in others, there is scarcely a writer of note who has not at one time or another, taken up some phase of Jewish defense. With the battle for Jewish rights a new element was introduced into apologetic writings, which for a time rather overshadowed the older theological and critical apologetics. Jewish apologists fought for Jewish rights and they still do to-day. However, such apologetics does not rightly come within the scope of this paper. Laterly we have had a return to the truly polemical and defensive apologetics. Modern writers, like Friedlander, Guedemann, Eschelbacher, Joseph, Benamozegh as well as all of the greater lights in German Jewish literature of the past generation, Zunz, Geiger, Philippson and the rest, have devoted their ability to the consideration of some aspect of Jewish apologetics, from the critical and theological view-points. It is my purpose in this paper to give some of the important contents of these modern writings.

III. TYPICAL MODERN POSITIONS.

The questions of the most modern Jewish apologetics are slightly different from those of the older. The view-points of the older apologetics are practically accepted by modern learning and by the adherents of the liberal Christian sects. I have already referred to the places where a good summary of apologetic literature

may be found. In the summary I have given in this paper, I have omitted to mention the subjects in theology over which the discussions raged, for I have felt that these are so well known to the members of this body as not to require even listing. It is, of course, not to be overlooked that some of the older apologetics is marvelously modern in tone, and although the questions argued are such as modern critical scholarship has practically ruled out, they are very interesting because of the critical and scholarly manner in which they are handled by Jewish sages. Even so delightful an ironic composition as that of Propiat Duran, *Al T'hi Kaabhothe-kha*, which is included in Geiger's *Qobhetz*, can not furnish the modern view-point. Advanced Christian scholars no longer hold the ancient view-point and they are quite as eager to expose the false exegesis of the prophetic passages which have been addressed as proof of the prophetic expectation of the advent of Jesus as Jewish scholars are. This, therefore, is the task of general Biblical scholarship, and while it must, of course, find a place in any comprehensive work on Jewish apologetics, may be passed over here as an old story indeed to all of the members of the conference.

Our task, then, is to consider the views which have been advanced against those Christian writers, who, in spite of the fact that the ancient Christian bulwarks have been totally destroyed, still maintain the inherent superiority of Christianity and the inferiority of Judaism. That is, where formerly there was the authority of the Church and of the Scripture or of Jesus, there is now advanced the claim of the authority of a higher development. The Jewish answers have been given by such men as Eschelbacher, Guedemann and Friedlander, who devote a wealth of learning and of skill to answering the dicta of such Christian apologetes as Harnack, Bousset, Wellhausen, Stade and others. I call these men apologetes even though they themselves claim to write as historians and to weigh all evidence impartially. But when Schuerer practically brushes aside in a single sentence all the powerful presentation of the Pharisees by Geiger, it can not be said that his attitude is either scientific or impartial.

Modern Christian apologetics of the advanced school like the most modern Christian theology, has greatly simplified the task

of Jewish apologetics. It has receded from the old theological ramparts, no longer bases Christianity on the Church nor on the scriptures, but goes back directly, as it holds, to the life and teachings of Jesus himself. It does not even insist on the divinity of Jesus, and his Messiahship in the older theological sense. For this reason the Orthodox Church, and to me it seems with good reason, strives to take away from them the very name of Christian. For while historically and spiritually they may be related to the traditional Christian church, Christianity, as its etymology alone suffices to show, is either the religion of the Messiahship of Jesus or it is nothing. But this is an altogether Christian question and may be left at this point. But it justifies one observation which is worth stating right now. In going back to the religion of Jesus, in giving up the belief in his miraculous birth and divine origin and nature, in accepting the morality and spirituality of Jesus as the rule of life, there is progress toward Judaism. And progress it should be called. For the Jewish apologete has the comparatively easy task to show that the entire history of Christianity from the time that it took its distinctive form has been but a very slow and irregular progress toward the religion of Jesus, which was, beyond any doubt, Judaism. The entire long story of the evolution of the early, medieval and modern church, is but the gradual sloughing of that heathen garb in which the monotheism and the morality of Judaism were wrapped to make them acceptable to the heathen world. Such doctrines as original sin, the devil, salvation through the blood of Jesus, the trinity, are no longer characteristic of the faith of liberal Christians and it is by way of avoiding them that a writer like Harnack, for example, talks about the Wesen of Christianity. The essence or kernel of Christianity, as he calls it, the valuable and the permanent in the religion, he finds in the life and teachings of Jesus.

Even from this stand the liberal Christian theologian will finally have to recede. For modern scholarship instead of clearing up these two subjects is only making them more obscure. The personality of Jesus and his teachings recede more and more into the region of myth and legend in the light of modern knowledge. Indeed it is a pretty safe hazard to say that the more we learn about

the origins of the New Testament and of Christianity the more certain it becomes that the historical religion of Christianity has little to do with that of the immediate followers of Jesus. When the characteristic doctrines of the religion were adopted, such as the divinity of Jesus, the Trinity and others, the real followers of Jesus and his disciples, that is, the Jewish-Christians of Palestine, who considered him as the Messiah from the Jewish point of view, were branded as heretical and excommunicated from the Church. Again the Gospels are notoriously such poor evidence for historical occurrences or utterances that very few, if any, of the attributed sayings of Jesus are to-day accepted as being in reality his own. Those which are put into his mouth by writers of Pauline tendencies are pretty easily distinguishable. But besides it will be the duty of the impartial Christian apologete or historian of the future to show that any of the sayings of Jesus can actually be traced back to him. That done, the Jew will show that the great stress of Christianity throughout its whole history has been on the miracles and the doctrines of the church of heathenish origin, and not on the unique personality and the high ethical teachings of Jesus. It was Jesus in the heathenish aspect of the Son of God, not in the Jewish sense of that term but as the pagans understood it,¹ who won the heathen world. Even modern, liberal Christianity, dropping these doctrines, still holds to the unique personality of Jesus, for which there is not an atom of historical proof. As Schechter has shown,² it would be easy to construct similar ideal characterizations of any one of a number of rabbis of the same period from the records of their lives and their teachings contained in the Talmud. But in this matter of the authenticity of the gospels, Jewish apologetics can afford to admit a great deal. It could really grant for argument's sake all the midrashim of the New Testament as being authentic and as coming from Jesus. For it could still prove that a schism away from Judaism was probably the furthest thing from his mind.³ I mean it could do so from

¹Eschelbacher, p. 59.

²Some Aspects of Rabb. Theology, p. 18.

³Hamack (see p. 289).

the extant official records of the New Testament. And it would not necessarily have to avail itself of the sayings which are put into the mouth of Jesus by Hebrew Christian writers about the permanence of the law and of his coming to fulfill the law, but rather from that class of sayings which the heathen Christian misunderstood because of their ignorance of the midrashic method. For these writers based their accounts no doubt on the separate logia which came into their hands. From these they built up the fabric of a mythology under which Christianity has been laboring for almost eighteen centuries. Because the logia quoted the prophets they took the prophetic utterances to be definite predictions of the birth, life, passion, and death of Jesus. It is far from impossible that the time will come when even orthodox Christian writers will acknowledge that the original writers of the logia, from which the Gospels and some of the other books were compiled, did not themselves take the scriptures in that way. They were merely quoting Biblical passages in the familiar midrashic method and not as legal citations to prove a case. Even of the alleged sermons of Jesus this is also true. In their present form, thanks to the naivete of the compilers, it is possible to establish that he intended no abrogation of Judaism. I do not say of the "law" because Jesus probably was not acquainted with that interpretation of the word "Torah." To him as to all Jews, Torah meant something vastly more. And when he said in one place or another, "It has been said unto you, . . . but I say," far from abolishing the first clause of his quotation he was really strengthening it. It might be said in rabbinical language, *Jeshua Hechmir*, Jesus was a rigorist. He added to the severity of the precept. Where it was commanded, "Thou shalt not commit adultery," he adds thereto that a man must not even look with lustful eye upon a woman. In the same way he adds to the law of murder that of anger. These and similar additions are made with the familiar phraseology, "Ye have heard that it was said . . . but I say." It would indeed be a peculiar progress which would abolish the laws of murder and adultery in order to establish a higher morality. The same thing is true of the famous "eye for eye" passage. Even Jewish apologists seem to overlook that when Jesus

refers to the law of Leviticus he has in mind the usage and understanding of the law in his day. He could not have been ignorant of the fact that it was not understood or carried out literally, but that a money damage was given for injury. Outside of the impracticability of the law of non-resistance and without consideration of the fact that Christianity has probably been its worst exemplar in history, and further recognizing the Essenic element in the new thought, Jewish apologetics does not meet the requirements when it points out that the barbarism of the ancient law of retaliation had been outgrown. If Jesus took any exception at all to it, he must have done so with regard to its contemporaneous interpretation. The truth is that he took no exception to it, any more than he objected to the laws of murder and adultery. He was probably content with the civilized view-point of Jewish practice in exacting a money damage for personal injury. It is merely another instance of rigorism and follows the usual formula. This formula was apparently strange to the heathen Christians who collated the logia which came to their hands. They show this when in order to stress a famous moral they put a false quotation into the mouth of Jesus, when he is made to say that the people were taught to love their friends and hate their enemies. Jesus certainly was better acquainted with the Jewish Scriptures than that. And certainly he did not think that in order to teach universal love he had to abrogate any of the fundamental practical legislation upon which the life of Israel was based. I have gone to some length in treating this peculiar factor in Christian history, for it makes it apparent that the time will come when not merely the scientific and liberal Christian scholar will recede from his present stand upon the personality and the teachings of Jesus, but all Christian theologians will have to admit that impartial science justifies the long and firm resistance of Judaism to its daughter religion.

Modern liberal writers no longer attempt in real earnest to establish the claim of Christianity on the basis of prophecy, miracle or Church tradition. What they do is to make an attempt to show that Judaism had outlived its usefulness at the time of Jesus and was falling into a rapid decay. That Christianity took up the religious task of Israel where it had been dropped and developed

it and spread it to the four corners of the earth. In order to reach this conclusion they show a continuous development within Israel up to the time of the second temple. From then on they show a continual degeneration. The night of legalism as they call it, set in. Religion became formal and external, spiritual values were entirely lost sight of, and the very virtues which religion is supposed to foster they show to have almost departed. The Pharisees in the N. T. are pictured as religious hypocrites who spent their time in arguing about the minutiae of religious ritual practice, who were filled with an enormous pride, and who spitefully revenged all opposition; Judaism from the time of the destruction of the Temple they picture as a fossilized remnant of the old forerunner of Christianity without purpose or justification on earth. Further they point out the natural limitations of ancient Judaism and by the same token of modern Judaism. They show it to have been a national religion, without thought or hope of any wider mission; they devote whole chapters to what they are pleased to call the defects of the O. T. religion. Before turning to the answers which Judaism has given to all these criticisms I should like to say that one of the early tasks of J. A. will be to write a critical history of Christianity, an account which will show the true factors in its rise and rapid growth and which will, therefore, allow all the ancient claims of Christianity for itself and against Judaism to fall of their own weight. Friedlander's *Geschichte der juedischen Apologetik* furnishes ample material for an excellent introduction. The sixth chapter of Eschelbacher's *Das Judentum und Das Wesen des Christentums* forms an excellent summary for the first few chapters of such a history. A careful reading of Haus-rath, Holtzmann, Harnack, Joel, Geiger and some others will supply much interesting material, in addition to that gathered from older writers, and of course, from the sources themselves.

In answer to the frequent charge made of the fixity of Judaism, Guedemann particularly devotes several chapters to show its fluidity. The first two chapters of his *Juedische Apologetik* are devoted to the subjects, "Judaism as Revelation and Judaism as Tradition." He shows therein the vital differences between Judaism and Christianity in that the people of Israel were considered

the instruments and the vehicles of both the revelation and of tradition. Without Israel there would have been no Torah, as one of the rabbis put it. This is important because it showed that the Jews did not feel that the Torah was imposed upon them from without and formed an intolerable burden or yoke as the favorite word is. They lived in it and it lived in them. Schechter has said that a Jew can not understand the use of the word yoke as Christian writers have it, as the Ol Torah or Ol Malkhuth Shammayim has always had a joyous connotation among the most strictly observing Jews. Again it refutes the letter worship charge which has so frequently been brought and which has been based on the Pauline sentence (2 Cor. 3:10). "For the letter killeth but the spirit giveth life." It does not require any very wide acquaintance with ancient literature to know how cavalierly they used the letter of the Scripture. They made it to serve every progressive, spiritual and moral demand, and used the letter of the Scripture to form a foundation for their own religious progress. What Paul or whoever wrote the sentence was trying to oppose, we all know. The heathen Christians based their new mythology on allegorical interpretations of Scripture. The rabbis, in opposing them, naturally held to the true meaning of the text. This was the literalism which the N. T. writer could not tolerate. And, therefore, perhaps the best thing which could be added to the famous verse is that the life he was trying to support received no strength either from the letter or the spirit. As for Israel, it always read progress even in the story of the revelation. The various attributes of God were progressively revealed during the course of Israel's history. Their adherence to the Torah, as the record of the revelation saved them from all kinds of religious aberrations. The frequent impostures with which all religious history is filled, find little exemplification in that of Israel. For the Torah they were willing to sacrifice anything, for it was in reality their life, the very offspring of their own religious genius.

Judaism has always held the broad view, though perhaps the fact that there has appeared to be in the minds of many, even of some Jews, some basis to the charge of bibliolatry, will need some consideration. In this place all I can say is that it was a reflex movement,

due in large measure to the rise and the activity of early Christianity. Rabbi Akiba who perhaps more than any other man helped to establish it, was a contemporary of Paul. His reverence of the single word and letter of Scripture was prompted by what he must have considered the desecration of them by the Pauline party. But, as I have said, this was merely a by-product and by no means typical of the spirit of Judaism. That spirit was shown by the free criticisms which ruled in the formation of the canon, Sabbath, 30b, 13b, when the Proverbs of Solomon, the Book of Koheleth and even the prophet Ezekiel, were almost excluded.¹ Instead of blind worship then we can see that there was always more or less of what we to-day call criticism. Judaism always consulted its own religious consciousness as well as the revealed word. These two stood side by side as factors in the determination of the belief and practice of Judaism. And it is also owing to this spirit that we have to-day our sacred literature preserved as wonderfully as it has been against the onslaught of time and circumstance. Without changing a single word or letter our fathers allowed themselves the greatest latitude of interpretation and did not halt their religious progress because of some Biblical law or passage. Even before the canon was completed some parts of it were already obsolete. Judaism was and remained the most practical of all religions. As the maiden by the Red Sea was reputed to have had a concreter revelation than any of the prophets,² so always God was the God of history and was known by his works. *Lephi maasai ani niqra*. It was this view-point which ruled in all the older Jewish Apologetics and which made the claims of older Christianity, and for that matter, of modern orthodox Christianity ridiculous to the Jewish masses. Suppose even at the best that all the arti-

¹In reply to those gentlemen, who, in the course of the discussion at the Conference, said that the writer was in error in including the Book of Proverbs among the books whose canonicity was debated, and to whom he had no opportunity to reply, the passage of Bab. Sabbath 30b may be adduced. It is near the bottom of the page and begins: "W'aph Sepher Mishle biqqeshu lignoz shehavu debharaw sotherin ze eth ze."

²Mechilta Ex. 15, 2.

³Harnack (Encyc. Brit. "Manichaeism") says that at the close of the third century Christianity was still "part and parcel probably of the Judaism which gave it birth." (This is note referred to on Page 284.)

ficial interpretations of the prophets are correct, we can fancy the older writers saying, history does not bear out your claims. Plain common-sense shows that the time of the Messiah has not yet arrived. We do not see that "they do no more evil, and not destroy on my entire holy mountain. That the earth is full of the knowledge of God as the waters cover the sea." (Isa. 11:9). While Judaism held faithfully to the Scriptures the whole of life and history was also a part of God's revelation. Although I shall treat later of the Messianic expectation, it may be remarked here that because of this view-point of common-sense, Judaism has frequently been charged with having a materialistic conception of the Messianic era. People who are willing to suffer loss of all earthly possessions, to undergo torture and even death for a materialistic idea of the Messiah at least show the most idealistic attachment to it. The content of the Messianic conception, as I shall show later on, however, totally disproves the charge.

The idea of the continuity of the revelation in the life of the people is further exhibited in the authority of Jewish tradition. Here it is where Judaism feels the brunt of the attack of the non-Jew and even of the pretentiously impartial non-Jewish critic. Not only the liberal school of German theologians but practically every English writer of note almost consciously, as it would appear, misrepresents this factor of Judaism. When reading a book which is given into the hands of theological students as a guide and authority, the Jew must shudder at the dark picture which is portrayed for these innocents. No wonder they become incapable of taking a fair view of our religious history. Wellhausen is largely responsible for the modern form of it, as he has pretended to give it scientific basis. Bruce in his *Apologetics*, devotes four chapters to the consideration of this phase of our history. They are entitled "Judaism," "The Night of Legalism," (and a dark night indeed it is, when you read the gruesome account) "The Old Testament Literature" and "Defects of the Old Testament Religion." As an indication of the completeness of the description it may be noted that, excepting a single fleeting reference to Darmestetter in a

foot-note, not a single Jewish authority is cited. Of course it would be asking too much to require such a writer to quote the Jewish sources first hand. Outside of the general summaries which Bruce gets from the various introductions to the literature of the O. T., his four chapters are utterly worthless to any one who is looking for a fair presentation of these themes. In Bruce, as in nearly all modern non-Jewish writers, we find the same old misrepresentations of the Pharisees. For them Geiger has written in vain. Even a writer of so scientific a temper as Schuerer can not tear himself away from the N. T. caricature of them. The origin of this black picture is, of course, the false portrait of the Pharisees contained in the New Testament. And yet it is a notable fact that the only Pharisee who is mentioned by name in the N. T. totally negatives the general account given of that so-called sect.¹ Luke gives another instance of a Pharisee's religious view-point. The revised version of the passage is as follows:

"And behold, a certain lawyer stood up and tempted him, saying, 'Teacher, what shall I do to inherit eternal life?' And he said unto him, 'What is written in the law? How readest thou?' And he answering said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind, and thy neighbor as thyself.' And he said unto him, 'Thou hast answered right, this do, and thou shalt live.'"

The answer of the Pharisee was typical of the teachings of the day as stated by Hillel and his followers as the most superficial knowledge of the Talmud is sufficient to prove, but it seems likely that the editor of the Gospel must have purposely omitted the first part of the answer, the *Sh'ma*, which Jesus would probably have accepted quite as unreservedly. Eschelbacher points out that this passage must have worried the authors of Matthew and Mark a bit, as they put the answer into the mouth of Jesus himself. Though, therefore, traditional Christianity laid great stress upon the new doctrine enunciated by Jesus, the accounts themselves show that he had nothing new to add to rabbinical Judaism. Indeed our mod-

¹Acts 5:34.

ern theologians admit as much. Harnack¹ and Wellhausen² specifically declare that what Jesus taught was already to be found in the pentateuch and prophets, but that his task was to free it from the mass of encumbrances which had almost, yes entirely choked the life out of it. Further they claim, and in this, strange to say, some of our liberal Jews seem inclined to agree, that he widened their implication. He said explicitly what was only implicit before him. Guedemann's entire little book takes the bottom out of such a theory. He shows very plainly that Christianity added nothing at all to the depth of the spiritual content of Judaism, but indeed that it did materialize and lower the tone of much of it. Even the items which Harnack instances as distinctive of Jesus are but perversions of the traditional Jewish concepts by the generation which succeeded him. The Kingdom of God was not a new thought with Jesus. The term *Malkhuth Shammayim* was a common one in Jewish theology and liturgy. It remains even to-day in the Jewish prayer-book in a prayer originating, as Zunz held, from Rabb. This conception of the Kingdom of God was with Israel almost exclusively a spiritual one. Whatever external interpretation it had dealt largely with the attainment of the great ideals of religion in the world at large. But with the Pharisee there was no misunderstanding of the expression *Viqabblu kullom eth ol malkhuthekha*.

The Christian idea however of the Kingdom of God was something entirely different. "Repent for the Kingdom of Heaven is at hand," as announced by the Baptist and as accepted and taught by the Nazarene, contemplated an early overturning of the world, the end of all things, and the second advent of Jesus even within the life time of some of his disciples. It was probably born of the excitement of the times and of the hope of the oppressed people for the day of a speedy redemption. But never-

¹Das Wesen des Christentums, p. 30 fol.

²See also Renan, *Histoire des origines du Christianisme*, the last volume. Preface V (quoted by Eschelbacher). Here Renan says that Christianity really began in the eighth century before the Christian era, at the time when the great prophets dominated the people of Israel and made of it a people with the task of bringing the pure worship of God into the world.

theless it was distinctly a coarsening of the beautiful spirituality of an idea which had always been characteristic of the traditional Jewish thought.

And precisely this very idea of the Messiahship and divinity of Jesus being the center of the new conception of the Kingdom of God is the one avoided by Harnack and the others in their attempts to extract the Wesen of Christianity. This is exactly its Wesen and nothing else. On this it spread and grew strong and on this it separated more and more from its spiritual mother Judaism. As I have said before, the very name of the daughter religion is enough to stamp its character. When the divinity and special Messiahship of Jesus is taken out of it, it has no longer a *raison d'être*. There is no need in this place to show that the Christian conception of the Messiah is not the traditionally Jewish one. No such occurrences as are narrated in the N. T. as indicative of its arrival were expected by the Jews. The advent of the Kingdom of God was for them to be marked by the appearance of peace and love on earth, the disappearance of warfare and hatred, and the universal recognition not only of the fatherhood of God, but also of the brotherhood of man, with Zion as the spiritual center, not alone of Israel but of the whole world.

So it was this and not any irresistible repugnance to rabbinism which formed the motive of Christianity. It is difficult to understand how the liberal theologians can get away from it. The orthodox have no inclination to avoid it. Though they, along with the liberals, also think it necessary to accept the dark picture of Pharisaism drawn by the N. T. writers and to embellish it by a quasi-historical substantiation. Their proofs somehow or other leave out the notable figures of Pharisaism and their notable teachings. It is as if the writer of American history were to draw his material for an account of a Democratic administration from Republican campaign speeches. Zunz, Geiger, and modern Jewish apologetes after them have shown that Jewish tradition, that is rabbinism, is the logical development of the religion of Israel. They have proven it to be the reasonable continuation and application of the truths of the Bible religion and ethics to the need of the times. Guedemann's chapter on Jewish tradition is masterly. He

proves conclusively that from a religious view-point the oral Torah, is and was always considered as important and as authoritative as the written Torah. Even when there is a divergence of rabbinical opinion the principle is *Elu w'elu dibhre elohim chayyim*. Quite contrary to being hide-bound the rabbis took into account all truth that they knew, for they taught that truth is the seal of God. Everything in harmony with the religion of Israel was *Torath Mosheh Missinai*. All Jewish history is looked at by the rabbis as a unit. They do not see the violent break which the ordinary historian, and some of them Jewish at that, point out between Biblical and rabbinical religion. The latter, as well as the earlier, was the natural religious expression of the people. Hausrath, in his *Neutestamentliche Zeitgeschichte*,¹ comes pretty close to proving this from isolated sentences of the N. T. itself, as against the avowed description there of a people bowed down with the burden of a legalism super-imposed upon them by punctilious rabbis. Others, like Schultz in his "*Grundriss der Christlichen Apologetik*," try to brush away the facts adduced from the rich rabbinical literature with the statement that they are romance. Hillel, for example, the latter says, can not be adduced as a type or example of the rabbinical period because he is transfigured in Jewish tradition. Which, indeed, we may readily admit, with the addition that the process of transfiguration has been much more complete with the personality of Jesus and with less good historical basis. Our friends the enemy seem to have a sort of hit and miss method. It is hit in the N. T. and miss in the Jewish sources. The hit is history and the miss is mystery. But the time is rapidly coming when there will be a greater appreciation and acceptance by non-Jews of the Jewish sources. It is indeed a pity that the discussions and decisions of the rabbis of the time of Jesus on the mooted question of the day, should have been so largely edited out of the Talmud. As Schechter thinks,² there must have been a great deal more of them, but the stress of the times, as well, perhaps as the desire to eliminate all mention of *Minuth* and *Minim* in schools, have almost completely removed all vestiges of those important his-

¹I, 9.

²Some aspects of Rabbinic Theology. Chap. I.

torical sources. Still these are not absolutely need to show that instead of a process of ossification or lignefaction, as our good friend Wellhausen describes it, rabbinism was the true and authoritative continuation of the older religion: and the teachers of the Talmud the authoritative successors of the prophets. They did not use the Torah as a spade with which to dig, but they devoted their lives to it out of their abundant love for it. The Pharisaic teachers earned their livelihood in trades and crafts, and it must be admitted that the Gospel writers rather adhere to good Pharisaic tradition in making Jesus a carpenter, as well as the son of a carpenter. Far from having the pride which the N. T. ascribed to them they are seen to be meek and lowly, engaging in the humblest work and receiving their authority from the people because of their learning and spirituality. They were placed by the people in the same category as Moses because they were all supposed to partake of the nature of his labor and of his authority.¹ So when we say with Bousset² that Scribalism, or rabbinism (*schriftgelehrtentum*) is Judaism, we do so from an entirely different point of view. Under rabbinism, as well as in the Bible, the Torah could be summed up in a single sentence, and without the Talmud, the Torah would scarcely have survived as it did. Rabbinism was not dry scholasticism, but the varied expression of a living faith and practice. It was the logical continuation of the Mosaic religion. Without it there would not be any knowledge or understanding of the ancient religion of Israel.³ Besides it kept the Torah always fresh and novel in the hearts of the Jews. The point is well expressed in a sentence of the Siphre. It is a commentary on Deut. 6:6, and reads as follows: "Shello yihyu b'enecha kediotagma yeshenah sheeyn adam muphne ella kechadasha shehakkol ratizm liqrathah." Much more could be said to show that the account given by Christian theologians of the Night of Legalism is entirely false, that the religion of the Talmud and the succeeding centuries was a live expression of a living faith,

¹Mishne Rosh Hash 2, 9.

²Volksfrommigkeit und Schriftgelehrtentum (Berlin, 1903).

³Sukkah 20a "Keshenishtakhechah Torah miyyisrael alah Ezra Mibhabbel Veyassdah."

that the entire Jewish people was filled with zeal for the far ideals of its traditions, and that they were engaged in making as practical a demonstration of it as possible. There is an occasional recognition of the true value or at least a sympathetic consideration of this question in liberal Christian sources. Traverse Herford ("Christianity in Talmud and Midrash") admits that Judaism as well as Christianity has a right to exist and is proved by the witness of history during nineteen centuries to be capable of all the functions of living religion. If there were any doubt on this point one would only have to compare modern Reform and Orthodox Judaism, both of which base themselves on the traditions of Israel, and both of which meet the needs of Jews in these days, And this in spite of Bousset who doubts whether modern Judaism has remained essentially the same as that of the past. No Christian account of Judaism can claim the slightest authority which maintains the old view-point and which describes the religion of the rabbis as one of petty legal distinctions and which, as Guedemann says, "find the spirit of rabbinism (*schriftgelehrtentum*) expressed in the dispute between Hillel and Shammai over the egg which was laid on a holiday and loudly cackles over this find like the hen over the egg." Instead of tyrannizing over the Jewish people of the past it gave them religious independence, strengthened and purified their spirit and preserved them and the faith until this day. The spirit of the Talmud, if it is anything at all, is the spirit of research, combined with prophetic faith and idealism. And it was the spirit of independent research and was the school in which so wonderful a world's philosopher as Spinoza was trained. In the same way it made the entire Jewish people of the past a nation of thinkers, for the study of the Talmud, or more properly of Torah, was the national occupation and not restricted to a few professionals. Indeed it may be held that it was precisely this religious independence which made the origin of Christianity possible, which gave it both its adherents and its opponents. The first followers of Jesus, the Jewish Christians who were convinced of his mission and Messiahship, and who were later on condemned of heresy by the Church, justified their position in true rabbinical fashion. That much may be inferred from the discussions between

them and the rabbis which are still extant in the Talmud. The little sect was truly Jewish in spirit, and held strictly to the religion of the fathers. They knew the Torah and understood and felt its spiritual influence. Even Paul in talking to the Jews of Rome said, "We know that the law is spiritual." There is therefore an interpretation which may be put on the words of Clemens of Alexandria which fits very well with our reading of the character and the methods of rabbinical Judaism. I refer to his sentence that the "N. T. was written with the letters of the old." Of course it is also to be admitted that with the development of the new sect the spirit had entirely left the letters, as in the Midrash about Moses breaking the two tables.

One short word more and I shall proceed to the next matter of modern Jewish apologetics. This period of our religious history is frequently portrayed as one of dogmatism gone to seed. The scientific Christian theologians of the liberal school are forced to admit, however, that of the two religions Judaism is the freer of dogmatism. They, however, point to the future and its undogmatic Christianity. Now in the sense that they use the word dogmatic Judaism has always been without dogmas. But as we use the latter term its meaning is much enlarged and does not permit of an unmodified application of Judaism. When once the world will achieve a dogmaless Christianity—that is, Christianity with all of its specifically Christian dogmas omitted—it will witness at the same time a probably unconscious return to the religion of Israel. Huxley said that the religion of the prophets was the only one which appealed to him. This religion of the prophets was the same religion which the Jews of the Talmud and of the Middle Ages held and practiced, to-wit, in the Dark Night of Legalism. Thus our modern Christian apologetes have aimed to show that the daughter religion no longer rests its claims on the prophecies nor on the mythology regarding the founder of the faith. Their justification of the new religion rests as they claim upon the superior merits of Christianity. It was not necessary, they say, to add anything in morals or religion to the contribution of the Jewish lawgivers and prophets, but it was necessary to free pure religion from

¹Romans, VII, 14.

the network of ceremonialism and legalism with which the rabbis had surrounded it. With this we have dealt in somewhat inadequate fashion.

Another of the main postulates of modern Christian apologetics is that Judaism is a national religion, that it is forever limited to the Jewish people and can never become universal. Formerly it was very easy to answer this question because it was not complicated by any divergence of opinion in our own camp. But nowadays, strange to say, some of our own brethren may be heard making charges both against orthodoxy and against Zionism, which formerly were heard only in the camp of the enemy. We ought to be very clear on this subject and not allow our ideas of our religion and our history to become confused because of partisanship within the camp. We have no proper right to distinguish between the ideality of Judaism before or after the destruction of the nation. This much is indisputably certain, the history of Judaism shows beyond cavil that a religion may be in the strictest sense nationalistic and yet remain universalistic in the best sense of that term. And there is another thing to be borne in mind that Judaism has been and probably will remain for many years to come, the religion of the Jewish people. Whether we used the words nation and race or not, does not matter. Our critics are not concerned with ethnological problems. What they are pointing out is that Judaism has throughout its entire history been practically limited to the Jews. We do not have to blink the facts in order to make good our claim to possess a religion whose scope includes all mankind. We should in fairness accept all the facts of our history with their full implication and then prove the soundness of our theological position upon them. First, there is the designation of the chosen people. The election itself has been interpreted as a sign of narrowness and pride. But from the beginning of our records, we see that the election has been interpreted as being for the good of the entire human race. Abraham was told that through him all the families of the earth should be blessed. And it would be very easy to go through the Bible and our later literature and to show that throughout the whole course of Israel's history and thought this same conception has prevailed. But this has been

done by the authors with whom we are all familiar, and I shall take that much for granted. There is one consideration which, however, I have not often met in Jewish literature, and that is that the thought of the election and mission of Israel, is in its very nature a universalistic one. Otherwise it would have no meaning at all. If Israel was chosen at all, it was chosen for some purpose. And when that purpose is analyzed its universal scope is at once seen. The Bible and the Talmud are full of passages on the choice of the people of Israel and they all point to the one thing, the bringing of the knowledge of God and blessing to the four corners of the earth. The religion of the prophets has even been found fault with because it is not universal enough. This charge is, of course, false throughout, for the universalism of the prophets has not been equalled by any subsequent religious pronouncements. The specifications of the criticisms indicate that the horizon of the prophets was very limited. In their mention of the various nations of the earth which are to be brought to the knowledge of God and to the kingdom of peace, they mention only a few nations who lived in the proximity of Israel.

Granted that this may be true, which it is not, it would leave their universalism unquestioned. For if they include the nations with whom their hearers were acquainted and left out others of which they knew nothing, it is after all the spirit of universalism which takes in all the known world. What these gentlemen should have said is that the prophets were not very well taught in modern geography, and that we will readily grant. Our apogogetes have handled this question very satisfactorily. They show that the nationalism of Israel never was very narrow. Its treatment of the foreigner was of the most liberal character. Josephus quotes all of the laws which were made out of express consideration of the stranger, and all of our scholars have shown that the word stranger meant exactly what we take it to mean to-day. The Jews who have been pictured as being narrow alongside of the Greeks and Romans never had a word corresponding to "barbarian." Goy applied to Israel as well as to other nations. There is absolutely nothing offensive in it. The Bible teems with sayings showing the breadth of the ancient religion of Israel. The rabbis quoted some of these

sentences as being the very heart of Judaism. We are all acquainted with the dicta of Ben Azzai Hillel, Akiba and others which place the emphasis of Judaism precisely upon its universalism. Most writers admit the universalism of the prophets, but they say that its broad spirit was lost in Ezra and his successors. It will be enough to say in reply to this that the Talmud and the later literature overwhelmingly confute this criticism. Even the literature of modern times, from the tenth century and on, which Hamburger has compiled under the article Christen in one of his supplementary volumes completely negatives any such assumption. And it is also probably true that if Ezra and his successors had wanted to choke the liberality out of the religion of the prophets, to use Wellhausen's phrase, the prophetic books would not have been so well preserved for us by them.

Some writers, like Schill in his "Lehrbuch der Apologetik," simply admit the universalism of the well known passage in Genesis, and the many others in the Pentateuch and the prophets, and helplessly say that they are exceptional and stand forth prominently against the particularism of the Jews and other ancient peoples. What he would have said had he consulted the Talmud and found the passages wherein the various rabbis strive with each other to find the most comprehensive statements of universal religion may be left to the imagination. It is really too bad that the writers who have made up their minds about the backwardness of the "law" did not really take it into greater consideration for the determination of the point. They would then have learned that the laws about the most nationalistic celebration, namely the festivals, breathed a liberal spirit in their care for the stranger. And the stranger meant the foreigner, as may be seen from the reminder, "for ye know the heart of the stranger as ye were strangers in the land of Egypt."

The prayer of Solomon at the dedication of the Temple shows how greater solicitude was exhibited for the stranger "who is not of thy people Israel," than for the Israelites themselves. Guedemann examines the Shmone esre paragraph by paragraph and proves that it is in the largest measure universalistic and never

once marred by narrow nationalism. He proves that the Torah is throughout pervaded by the broadest humanitarianism. Quoting from Herman Cohn,³ he also refutes the claim that the word neighbor used in so many laws, referred only to the Israelite. And I refer to it because the translation of Leviticus 25:35 is not often correctly given in English. The usual translation reads as follows, and does not make very good sense: "If thy brother be waxen poor and his hand fail with thee; then shalt thou uphold him; as a stranger and sojourner he shall live with thee." The proper version would read: "If thy brother be waxen poor and his hand fail with thee, then shalt thou uphold him; be he a stranger or a sojourner, he shall live with thee." And here we have the *ger wet-shabb* named as a brother. Surely he is included in the word neighbor. Cornill says that the command not to abhor the Egyptian because Israel sojourned in his land is a true exemplification of the love of one's enemies. But rather than that it is an illustration of the high value placed by Judaism upon the virtue of hospitality, which is the exact opposite of narrowness and which characterizes every universalistic religion. The rabbis said that the duty of hospitality is greater than that of divine service.¹ Israel was taught to welcome the stranger, and it always has done so. It never claimed any special privileges or prerogatives. There is a whole series of Talmudic passages in which it is shown that the demands of universal religion are not made to the Israelites specifically but to all mankind. I refer to those in which it is shown that the words of Scripture are not made to refer to the priests, Levites, and Israelites, but to all men.² That Israel expected all men to keep the seven so-called laws of Noah is well known. In fact so important did they consider the spreading of this knowledge to all the people of the earth that many rabbis of mediæval and modern times give Christianity great praise for the share it had in promulgating these laws. (Cf. Hamburger *loc. cit.*).

Israel's isolation during the many centuries, whether it has been voluntary or not, is well justified by its own religious needs and by

¹Sabbath, 127 A.

²E. g. Abhaya Zara 3-A; Babha Qama 38-A. Cf. also Shoeher Tobh. Psalm I.

³Jahrbuch für jüdischer Geschichte und Literature III. 87.

those of the world. This isolation called the attention of the world to the religious policy and ethics of Judaism; it also served as a warning to Israel not to imitate the ways of the Gentiles. There is nothing at all in this fact to be apologetic about. It was and is necessary that Israel continue to exist as a separate people. And those who think that it can not exist without continuing the dietary laws are not to be censured for their desire to maintain them. Surely it will at least be granted that they are within good Jewish traditions. There are also Christian edicts forbidding the pious to eat with Jews.

For the national character of Israel and for the national features of Israel's religion, then, no apology need be made. For in the earliest times, in the prayer of Solomon, in the rules of the Temple, in the laws of the stranger, in the liberality of the rabbis and their genuinely fraternal spirit toward all the world, in the remarkable proselytizing of the late pre-Christian centuries which indeed paved the way for Christian evangelization, in short in everything essential by which the religion of the Jews may fairly be judged, there is ample evidence of the broadest universalism. And in the analysis of modern Christian sects it is an open question whether nationalistic differences do not really underlie differences of creed and sect, as far as the main divisions are concerned.

IV. CONCLUSION.

I have already exceeded my given limit of time and space and have not yet touched upon several important issues in modern Jewish apologetics. These have to do largely with the relation of Judaism to the life of the Jews themselves, with their hopes for the future, both in this life and the next. The doctrine of the Messiah deserves a little more detailed treatment than I have given it. The truly modern form of that thought as it existed already at the end of the second century before the Christian era may be seen in the Book of Jubilees. There already the Messianic era is described as coming gradually by progressive spiritual development. (See Dr. Charles's article on the subject in the new Britannica.) This book also abandons the belief in bodily resurrection for that of spiritual immortality. However, since time will not permit of any further

discussion of these and a few other matters which could well be brought in, there is little use in even referring to them. For, after all, none of them will be new to the members of this conference. The third part of this essay was designed after all only to illustrate the method and manner of modern Jewish apologetics. It shows that the defense of Judaism is based both on our history and on our literature. It should be sufficient to show that Judaism, especially that of the second commonwealth, was by no means the caricature of the religion of the prophets which Christian historians and apologists have pictured it. As practically all of the Psalms originate from this period of our history, and since they are universally acknowledged to be genuine and beautiful expressions of true spiritual religion, they, as much as anything else, may be adduced to prove the incorrectness of many of the view-points of non-Jewish writers. In combating the attacks upon Judaism, Jewish apologetics naturally becomes polemical against Christianity. In doing so it brings into a strong light the true historical origins of Christianity. Friedlander's *Entstehungsgeschichte des Christentums* has ploughed fertile ground and his *Geschichte der Juedischen Apologetik* has also shown that the seeds of the new departure lay in Judaism. But besides showing the birthplace of the new sect, Jewish apologetics, particularly of recent years, has been demonstrating the hitherto neglected fact, that it was the grafting of heathen forms of thought, even more than the merely heathen forms of worship, upon the old stock, which gave it its first great impetus in the conquest of the ancient world. What is left for us to do is to give an account of the development of Christian mythology, which will include the results of our latest studies in comparative religion. I consider this important, for it will explain the ex-communication of the Ebionites, who were really the true followers of Jesus. It will explain the sudden sloughing of the entire Jewish form by the young religion. Eusebius gives the names of fifteen bishops who up to the time of Hadrian stood at the head of the community in Jerusalem and who adhered to circumcision. And in spite of this latter fact proving undeniably that the so-called liberal school of Christian theologians in their "back to Jesus" tendency are not on historical ground, there is the additional fact that it was, in

truth, Jewish active proselytism which really made way for Christianity. One has merely to read Schuerer to see this. But Graetz and other Jewish writers have also made particular studies on this subject and have brought forth good results. Direct evidence is brought from all of the ancient historians. Christianity has indeed to thank the Hellenistic Jews for the comparative ease with which it was able to spread its propaganda. And in doing so, it will have to give up its ancient fallacy that it alone is the logical and legitimate development of the religion of the Old Testament. For besides showing the real point of departure, Jewish apologetics have also forever laid the libel of the degeneration of the religion from the time of Ezra. We have proven incontrovertibly that our religion shows an unbroken development throughout its entire history, that each historical epoch shows a marked advance, in so far as the religion of the masses of the people themselves is concerned. I do not go so far as some when they say that we have had no Middle Ages. But using the term Middle Ages as it is generally applied to Christian history, there can be no denying this assertion. Instead of the isolation, spiritual and intellectual, which is so often spoken of, we see an invariable response of Judaism to all of the best tendencies of thought of all times and lands. We see further that Judaism is the only historical religion which has always readily responded to these. It is rather important, and will require some elaboration in the future to point out that as Judaism in ancient times was the intellectual and spiritual mother of Christianity, so also Jewish thinkers have also been the forerunners of modern Christian reconstructions. The reformation of Christian thought in modern times was in almost every instance prepared by Jewish thinkers. *Si Lyra non lyrasset Lutherus non saltasset.* As the mediæval Jewish scholars furnished the arsenal of the reformation, so did Spinoza reconstruct philosophy and start the progress toward modern theologies. Unconsciously Israel has therefore been fulfilling its educational mission even in fields where presumably it has been forbidden to enter. The Jews have been the teachers of Christians even in matters in which they have been wont to boast their peculiar virtue. Havet (*Le Christianisme et ses Origines*) says that the Jews taught the early Christians martyrdom for their faith. It has still to teach a part of the Christian world that true religion

does not require that non-believers should be made martyrs here or hereafter. It has also to teach that the best proselytization is conducted not by professional missionaries nor preachers but rather by the life of the whole Church. According to Jewish thought when God wished Israel to fulfill its mission in the world at large, he exiled the entire people from the Holy Land. *Lo higla Haqqadosh baruch hu eth yisrael lebhen haummoth ella kede sheyittosephu alehem gerim.*¹

And with this construction of Jewish history it is just as well to end this paper. For it sums up the developmental idea. It refutes the old charges of a retarded and fossilized faith, of a religion narrow and exclusively nationalistic, of an ethics inferior and materialistic, of a lack of vision for the glorious future, in short, of all of those beliefs, teachings and practices, which have always been part and parcel of Judaism, but which Christian writers seem to believe, the world had to do without until the advent of the daughter religion.

¹Pesachim 87-B.

K.

LEOPOLD STEIN.

A PAPER READ BEFORE THE CENTRAL CONFERENCE
OF AMERICAN RABBIS, JULY 5, 1911, AT
ST. PAUL, MINN.

BY RABBI HARRY W. ETTELSON, Hartford, Conn.

The panoramic background of the Reform Movement,—its relations, within and without; its causes, predisposing as well as immediate; its progress from timid tinkerings to organic principles—all this, together with life-size portraits of most of the protagonists in the movement, has already been exhibited before this Conference and needs no further delineation from me, thanks to the notable series of centenary papers which have graced our program the last few years.¹

Mine indeed is a more limited, but still grateful commission. I am to paint in on one of the somewhat smaller panels in our gallery of fame, the features of a most benignant personality, whose large gifts of mind, heart and soul were altogether dedicated to the cause of progressive Judaism.

It has been said that many of the figures in the great frescoes which are the glory of Renaissance Art, were first executed by pupils; then came the master and with a few subtle touches gave to the face its light from within and to the whole form a breathing semblance. In this thought and expectation I set my work before you, hoping that, when I am through, eyes more clear to see, minds more skilled to mix colors, hands more deft to transfer to canvas, will correct my lines where disproportionate; tone down my tints, if too strong; and bring out in clear relief, what I may have obscured.

¹Vide the Holdheim, Samson Raphael Hirsch, Einhorn and Geiger papers in the Conference Year Books, Vols. 16, 18, 19, 20, respectively.

EARLY YEARS.

Leopold Stein was born Nov. 5th, 1810,² in the little Bavarian market town of Burgpreppach and into a home of simple, genuine Jewish piety. The seclusion of such an environment was congenial to the nurture of his deeply religious and poetic nature. His was a boyhood of dreams and the early sense of consecration to a high calling.³ He began his rabbinical studies under the tuition of a devout father, who, though a rabbi of the old type, sent his son to elementary school, even allowing him to receive private lessons in Latin from a friendly Catholic priest.⁴ How sweet these days were; what an atmosphere of affection and reverence he breathed under the paternal roof, is evidenced not only by two poems, written during his University term,⁵ but also by an elegy⁶ which appeared in his posthumously published *Morgenländische Bilder*.

YESHIBAH AND UNIVERSITY DAYS.

Shortly after his Bar mitzvah, Stein went to the well-known Yeshibah at Fürth. The authorities of this school, with Rabbi Wolf Hamburger at their head, were hopelessly medieval in their view-point and looked askance at all modern culture as well-nigh apostasy.⁷ To them, the edict of 1826, requiring courses in philosophy, history, literature and the sciences for rabbinical candidates, was simply another martyrdom for Israel.⁸

But the talented Stein had already tasted of the stolen waters of the Pierian Spring,⁹ and with mind all athirst for knowledge

²The Jewish Encyclopedia (article Leopold Stein) wrongly gives the date November 3rd.

³Die Schrift des Lebens, Vol. 1, pp. 9, 10.

⁴Biographical preface to the *Morgenländische Bilder*, p. VIII, Frankfurt, A.M., 1885.

⁵Aufruf zur Freude and the opening stanzas of *Lehr-Nachr Wehrstand* in the *Stufengesaenge*, Würzburg, 1834.

⁶Dem Elternhause, *Morgenländische Bilder*, Frankfurt, A. M., 1885.

⁷Conference Year Book, Vol. 19, pp. 216-218. Kohler's paper on Einhorn.

⁸Monatschrift Liberales Judenthum, Nov., 1910, p. 1.

⁹He mentions especially the influence of Goethe's works. *Schrift des Lebens*, part I, p. 10.

more satisfying than Talmudic dialectics, he, with others formerly of the Yeshibah¹," eagerly attended the gymnasium of Erlangen, and Bayreuth, and later the University of Wuerzburg.

What a passion for learning and consecration to Truth filled these enthusiastic youths? "Struggling with privations, for years denying ourselves many days in the week all warm food, we, a little group of congenial spirits, were fully cheered and sustained by the thought of our future calling; the fervor of a holy cause warmed and nourished us, so that, like Daniel and his friends, who would not partake of the royal board, we were sated and happy, even if our provision was scanty." So Stein writes in retrospect,² stating in the same paragraph that, "though he frequented the halls of world wisdom and gave himself to humanity, he always found his way back to God's House. How altogether gratuitous the apprehension that modern culture would spell doom to Judaism.

THE STUFENGESAENGE.

In 1834, the year of his graduation appeared Stein's first volume of poems, *Die Stufengesaenge*.³ It is a slender little volume, not heralding indeed the song-burst of a new commanding voice in German Literature, yet none the less revealing a sweet and genuine singer. The sense of Spring fills and thrills the volume—Spring in the burgeoning and beauty of Nature: Spring in the expectancy and idealism of youth; Spring, above all, in the budding promise of the new era of humanity and brotherhood, which the poet passionately acclaims.

Especially interesting, from the Jewish standpoint, is the poem Stein builds up around the medieval legend of Amon and the Bishop of Mayence,—a poem, which despite too lengthy elaboration and some unconvincingness in the characterization of the Bishop,

¹Conference Year Book, Vol. XIX, p. 217.

²*Schrift des Lebens*, Vol. I, p. 10, sec. 28, cf. Vol. II, p. 447, sec. 610.

³*Stufengesaenge*, Würzburg, 1834. He beautifully explains the title in an introductory lyric to the effect that life, the individual's life, Israel's life, Humanity's life, is an ascent up through the valley of weeping to the mount of the spirit and hence the poet's songs should שירי מעלות *Stufengesaenge*—Songs of Accent.

is a work of not a little imaginative power. It is herein that we find the fine, free-flowing, metrical version of the *ונתנה תוקף*. This, together with the eight poems in the appendix—(translations some from the liturgy, some from the Spanish-Hebrew poets)—are Stein's first promising ventures in a field, in which later he was to make some of his most distinctive contributions.

Even at the risk of dwelling disproportionately on the *Stufengesänge*, I can not dismiss them, without speaking of their deep spiritual tone. It is not so much that their subject matter is specifically religious, as that God seems to be a real and abiding presence in the mind and heart of their author, so that the sense of the divine spontaneously utters itself. Here surely was one consecrated from birth to religion. We feel that it was no mere piece of rhetoric on his part when, many, many years later, on leaving the active ministry, he said "I step out of my office, but not out of my vocation."¹³ He was the preacher inevitably!

HIS ACTIVITIES AT BURBKUNDSTADT.

The year Stein came forth as author also brought him the call to his first position as rabbi of Burbkundstadt. The nine years he spent here were almost idyllic in their serenity and harmony. The circumstances of the place made possible a sweet intimacy between rabbi and congregation.¹⁴ Already then, even in the enthusiasms and impulsive ideals of gifted youth, Stein revealed the middle ground attitude, which was later to be his characteristic standpoint. "He was not going to imitate," said he, "Phaeton's mad career through the heavens in a sun-chariot, which scorched some places and left others cold, instead of diffusing light and warmth everywhere." Nay, his work would be gradual—"descending gently as the rain and distilling as the dew."¹⁵ And so, almost with no opposition, he was able to bring about his reforms in the congregation and introduce many changes in the liturgy.

¹³Die Schrift des Lebens, Vol. I, p. 15, sec. 39. "Ich scheide aus meinem Amte, nicht aus meinem Berufe."

¹⁴Frankfurter Zeitung, Nov. 5, 1910.

¹⁵Schrift des Lebens, Vol. I, pp. 11, 12.

THE GEBENE AND GESAENGE AND THE SEDER HAGGADA.

His Gebene and Gesaenge¹⁶ and the original edition of his Seder Haggada¹⁷ date from this period. The former volume, (Hebrew title *הַבֵּית הַזֶּה*) contains prayers and poems in German, for use on New Year and the Day of Atonement. Though Stein insisted all along on Hebrew being retained in the service as a bond of union for the members of Israel's household,¹⁸ at the same time he early recognized and met the need for prayers in the vernacular. These prayers were both translated and original—the latter at times too diffuse, but always of simple, sincere, devotional spirit.

However, much more important in this booklet than the Gebene are the Gesaenge. Among several other fine ones is the well-known "Tag des Herren," which triple stropic choral Stein composed to the traditional Kol Nidre melody. Excellent above all is the taste and skill with which he has selected and rendered some Piutim, giving to the obscure, intricate, oft bizarre versification of these "arabesques and grotesques" a clear meaning and attractive rhythm, while preserving some of the allusiveness and terseness of the original.

Comparing these with the corresponding ones in Sachs' Machzor, the palm, in my opinion is easily Stein's. However, in all fairness it should be added that the irregular, rhymed prose of Sachs' translation reproduces more faithfully and finely Gabirol's *כסר מלכות* than does the translation thereof in verse which Stein published as a separate work in 1838.¹⁹

The Seder Haggada, later incorporated in Stein's prayer book, was one of the first efforts to reclaim for the Jewish home that quaint, inspiring service by adapting its essentials to a modern form. Here again Stein's poetical talents were put to excellent use in introducing rollicky table-songs, versifications of some of the

¹⁶Erlangen, 1840.

¹⁷Erlangen, 1841.

¹⁸Introduction to Stein's Prayer Book *סדר העבודה* Frankfurt a. M. 1860; also Philipson's *The Reform Movement in Judaism*, p. 243.

¹⁹In the *Allgem. Zeit. des Judenthums* (yr. 1838 p. 166), Leopold Dukes however reviews Stein's edition of the *כסר מלכות* very favorably.

old material and other appropriate features. Especially spirited in its lilt is the Schluss-gesang to the tune of the *אָדײַ יוֹאָ* Stein's rendition of the *חַד נִרְיָא* is also a happy one, for though he suggests the allegorical interpretation by introducing the refrain, "Ein grosser Gott regieret, Der alles wohl durchfuehret," yet he somehow cleverly manages to retain the nursery rhyme and jingle effect. Unique about the book is the fact that Stein emphasizing the family character of the feast, does not assign all the *מַה נִּשְׁתַּנָּה* to the paterfamilias and the youngest boy, but designates some parts for the Hausfrau as well.

OTHER ACTIVITIES.

Amid these activities and the other demands of his rabbinical office, Stein still found time to contribute many poems to the *Musen-Almanach* of Friedrich Rueckert, under whose influence he had already come at the gymnasium of Erlangen, and with whom, now that they were close neighbors, he formed an intimate friendship.²⁰ Stein also wrote various articles for the different Jewish periodicals, interesting himself in the stirring issues of the day and becoming known in large circles as one of the progressive spirits.

THE CONDITIONS AT FRANKFORT.

In March, 1844, he was unanimously called to Frankfort on the Main, as associate-rabbi, his election being ratified without much ado by the Senate, though the Senior Rabbi, Abraham Solomon Trier attempted some of the machinations of Tiktin.²¹ The staunchly orthodox Rothschild family, to show their disapproval, withdrew their gift of 250,000 florins for a contemplated communal institution, which action called forth the clever witticism that the rabbi-elect was indeed "ein sehr theurer Stein!"²²

It was a complex, critical situation in which the new-comer found himself,— a situation challenging all his courage and tact and

²⁰Stein later paid tribute to this friendship in his *Friedrich Rueckert's Leben und Dichten*. Bei Sauerlander, 1866.

²¹Philipsón's *Reform Movement in Judaism*, p. 193. *Der Orient*, year 1844, p. 12.

²²*Der Orient*, year 1844, p. 165.

cheer. The historic congregation of Frankfort²³ which had participated in so many of the stirring checkered experiences of the Jew through the centuries, was naturally one of the storm centres in the new movement. The very year before the date of which we are writing the so-called Society of the Friends of Reform²⁴ had sent forth their fuming manifestoes, and the clouds still rumbled with the reverberations of the circumcision controversy, and flashed, if not with forked, at least with heat lightning, against the "fort-kriechende Rabbinismus."²⁵ Then too, there was the muttering of the strongly Orthodox element, which latter broke forth with the thunderclap of separation from the synagogue, brilliantly surcharged by the magnetism of Samson Raphael Hirsch's personality.²⁶

STEIN'S PRINCIPLE OF THE VIA MEDIA.

Under such threatening heavens and from the comparative calm of Burgkundstadt, Stein came to Frankfort. It was his avowed purpose to be conciliator and unifier, the mean between the extremes.²⁷ This with him, let it be said emphatically, was not policy, but principle. Opportunism, mere temporizing and compromising, the easy-going desire to please, were altogether alien to his nature. Did not he later, when already past middle age²⁸ resign the position and with it the assurance of a pension for himself and an annuity for his family, rather than agree to certain conditions set by his Board of Trustees, which seemed to him a limiting of the Rabbi's freedom; this too, notwithstanding that Geiger tried to persuade him that the conditions were negligible and could be accepted?²⁹ No, there was nothing of the time-server or vacillator about Stein.

²³Philipson's Old European Jewries, pp. 46-81

²⁴Stein was among those who had most incisively arraigned the Verein. *Litteraturblatt des Orients*, 1843, Nos. 46-48.

²⁵For a clear account of the whole controversy see Philipson's *Reform Movement in Judaism*, Ch. 6.

²⁶Vide Heller's paper, Samson Raphael Hirsch, *Conference Year Book*, Vol. 18, p. 197.

²⁷*Schrift des Leben's*, Vol. I. p. 13, 14, sec. 36, 37.

²⁸*Mein Dienst-Verhältniss zum Israelischen Gemeinde-Vorstande zu Frankfort A. M.*, 1861, p. 57.

²⁹Dr. Geiger and his Departure from Breslau to Frankfort, 1862. Also Schreiber's, "The Pioneers of the Reform Movement," chapter on Geiger.

But, as hinted above³⁰ all Stein's gifts, mental and temperamental, made naturally for the *via media*. His was a disposition of sweetness and light,³¹ hence, though having the full courage of his convictions, he was almost instinctively disinclined to militancy. His was a sympathetic imagination, quick to see, and a fair-mindedness ready to acknowledge the good in either side, hence blind partizanship and the zeal of factions could not sweep him into their currents³²; his was the spiritual warmth of the preacher-poet and the intellectual striving of an eager, open modern mind, hence the iconoclastic logic of radicalism, disregarding pious memories and the impotent sentimentality of romanticism, out of touch with the real, equally repelled him as partial view-points³³; his, finally, was a passion for historic unity and for the solidarity of the congregation in Israel, hence he worked with the "all" in view, and was reluctant of everything that threatened schism.³⁴

HIS INAUGURAL SERMONS.

These feelings and attitudes, permeating all his writings and expressed in various forms are found practically in their entirety in the first two sermons he delivered on assuming charge at Frankfort.³⁵ No outline, only actual reading can convey the fine spirit of

³⁰In connection with his Burgkundstadt ministry.

³¹Read his inaugural sermon at Frankfort in his volume *Kohелеth* Frankfort A. M., 1846.

³²*Schrift des Lebens*, Vol. I, p. 31, sec. 69, 70.

³³*Koheleth*, Introd. XVI. "Around two poles the axis of my activity turns; Striving after Progress; Love for the inherited Faith." See especially *Koheleth*, pp. 42-46.

³⁴So much so that he quotes three or four times approvingly the passage in the *Yalkut* to Hosea 4:17 to wit:—"Great is the worth of peace, so great that even if Israel is worshiping idols, as long as there is unity and peace in his midst, God says, (so to speak), I can not touch him to punish him." Vide *Schrift des Lebens*, Vol. II, p. 274; p. 415; also *Koheleth*, p. 35. Stein seems to have had much difficulty to reconcile himself to the withdrawal of the orthodox from the congregation. C. f. *Mein Dienst-Verhaeltniss*, pp. 18-20.

³⁵*Koheleth*, Frankfort, A. M., 1846. 1st and 2nd sermon.

both, mild yet vibrant with fearlessness: their harmonization of the new and the old, of the claims both of faith and reason, of Jewish individuality and world-citizenship; their chaste simplicity of diction, their skillful utilization of text, with intertwinings of felicitous passages from the Midrash—in a word, their entire appropriateness.

Their reception at the time they were delivered was most enthusiastic. "It represents," to quote only one of many complimentary notices, "a wonderful achievement even for Stein, with his well-known eloquence, to be able to speak under such critical circumstances for two hours and not only not to arouse antagonism, but to tone down animosities and stir up the indifferent."³⁶

Favorable, however, as were these first impressions, the inherent differences between the parties were too great, the feelings too strong not to rise to the surface again as soon as it came to carrying out the program practically. The group of radical laymen, whose animus against theologians had already expressed itself in the very constitution of the Society of the Friends of Reform³⁷ soon raised the cry (a cry continued throughout Stein's ministry) of priestcraft, hierarchical tendencies, ecclesiastical usurpations, cowardly compromise.³⁸ The orthodox equally opposed Stein's efforts as vandalizing and schismatic and their opposition to his measures of reform, moderate as they were, led finally to their forming a congregation of their own.³⁹

Looking back from the vantage point of nearly a score of years later, Stein writes that he sees now that it could not have been otherwise; that the time was not a time for conciliation, that the issues had to be fought out, before peace proposals could be even considered. Meanwhile, standing between the two camps, he was struck by volleys from both sides. And he sadly quotes the Biblical

³⁶Der Orient, 1844, pp. 181-183; Allgemeine Zeitung, 1844, under date of May 24th.

³⁷Philipson's, "The Reform Movement in Judaism," p. 161 ff.

³⁸Der Orient, 1845, p. 386; 1846, p. 215 ff.; Allgemeine Zeitung, 1855, p. 78; Introduction to Stein's Koheleth, p. XIV.

³⁹Allgemeine Zeitung, 1850, p. 483; Stein's Mein Dienst-Verhältniss, pp. 18-19.

Writer: "These are the wounds which I have received in the House of those who should have loved me."⁴⁰

HIS CONFERENCE ATTITUDES AND UTTERANCES.

Notwithstanding these oppositions and enmities, Stein eagerly carried on his work during the eighteen years of his connection with the congregation.⁴¹ He was a prominent figure in both the Frankfort and Breslau Conferences, being president of the one, and vice-president of the other, and actively participated in the memorable debates of those historic gatherings.⁴²

On the liturgy question he favored, as did the majority, the emphasis of Israel's universalistic hopes, and the omission, accordingly of all references to the priestly cult and national restoration.⁴³ At the same time, he did not want to leave out the mention of the personal Messiah, saying, in effect, (a la Carlyle's Hero and Hero-Worship), that all great events and movements are ushered in by great personalities, and may we not therefore confidently expect that the glorious era of religious harmony, peace, and brotherhood will be accomplished through one sent of God?⁴⁴ This view, variously stated, finds expression, both in the introduc-

⁴⁰Die Schrift des Leben's, Vol. I, pp. 13-15.

⁴¹Der Orient, 1845, p. 389, speaks of Stein's wide communal activities and interest in all humanitarian causes; p. 369 speaks of his introducing Saturday afternoon services for working men with great success. Jewish Chronicle, 1882, p. 6, pays tribute to his liberal political views and speaks of his eloquent speeches during the stirring times of 1848.

⁴²Der Orient, 1846, p. 231 speaks of Stein's taking stand against noticing communication of the Berlin Reform Association, opposing in this Geiger, Holdheim and Hess. Under date of August 22nd, 1846, (vide Der Orient, 1846, p. 282) Stein issued Erklärung defending the Conference vigorously.

⁴³Stein's attitude in this regard is best expressed in the following words: And now that we again have a Fatherland,—ah, long denied good fortune—we gladly sacrifice thereto the old yearning for the Land of our Past; not a "Return," but a "forward movement" constitutes our Salvation. Our holy ark, as formerly in the Temple itself, stands at the West. (Die Schrift des Lebens Vol. I. p. 8, sec. 23; c. f. ibid. pp. 302-303, secs. 236-239; also Vol. II page 468, articles 23-26.)

⁴⁴Der Orient, 1845, p. 268; Philipson's The Reform Movement in Judaism, p. 253.

tion to his Prayer Book and in different sermons, as late as 1869;⁴⁵ But toward the last he expressly repudiated it, stating that whereas Christianity is a Saviour-system, Judaism is a God-system and Israel is the Messiah-people, the Servant of the Lord spoken of by Isaiah.⁴⁶

In this connection it is interesting to note that though Stein did not believe in a return to Palestine,⁴⁷ yet he insisted on retaining the prayers for the glorification of Zion, and his imagination was fascinated (it is a trick of poetic fancy) by the thought of Jerusalem as the religious capital of the world. "Along with the Messianic ideal we have," he said, "given place in our prayer-book to the great promise that humanity will one day bring to view its sense of unity in God through a great Temple of the Peoples. This will find its eternal site in Jerusalem, where else? Certainly not in Berlin, the metropolis of Protestantism; nor in Rome, the center once of the Pagan, now of the Catholic world; but at Jerusalem, the Holy City, in which all peoples and religions have a vital participation."⁴⁸

On the Sabbath question Stein took decided issue with Holdheim's Sunday proposal, passionately declaring: "You bury Judaism on Friday evening to have it resurrected on Sunday as another religion."⁴⁹ For Stein the Sabbath is primary.⁵⁰ It is the sign of the covenant of the spirit as contrasted with circumcision, the sign of the covenant in the flesh. To bring about its consecrated observance, not according to the letter but to the spirit of the law, is the supreme duty of the present. And he praises warmly the orthodox for the sacrifices they are making to preserve the day, and appeals to the reformers to do likewise from their point of view.⁵¹

⁴⁵Aus dem Westen, pp. 57-58, Mannheim, 1875.

⁴⁶Die Schrift des Lebens, Vol. I, pp. 320 and 336.

⁴⁷Introd. to Stein Prayer Book, p. 2, 1860 edit.; also Zur Neuen Liturgie, Statement of Principles.

⁴⁸Preface to Stein's Prayer Book, 1882 edit. Also, Aus dem Westen, p. 57. Die Schrift des Lebens, Vol. II, p. 451.

⁴⁹Protokolle der dritten Versammlung, p. 167.

⁵⁰Die Schrift des Lebens, Vol. II, pp. 452, 453.

⁵¹Ibid. p. 466, articles XVI-XVIII, particularly article XVII.

HIS PERIODICALS.

The decade 1850-1860 were years of crowded work. During this time Stein edited the ten volumes of *Der Israelitische Volkslehrer*—a popular monthly in which appeared sermons, liturgical and other poems, reviews, theological discussions and articles on the various issues of the day, by himself and others.⁵² His principal activity, however, was in connection with his Prayer Book and the building of the New Temple.

THE PRAYER BOOK.

Space is lacking for any real review of the Prayer Book, much less any comparison between its first and second editions.⁵³ Its guiding principles were in the main those laid down at the Frankfort Conference. But certain practical considerations, and toward the end, the further fact that the book had to be hurried in order to be out in time for the Temple dedication⁵⁴ necessitated some changes and made contradictions and inconsistencies inevitable.⁵⁵

Much, both in general statement and in details which Dr. Philipson writes so excellently about Geiger's Prayer Book,⁵⁶ applies to Stein's. There is, however, apart from some additional minor points,⁵⁷ this great difference between them:—whereas in Geiger's,

⁵²Stein also edited a Family Weekly, *Der Freitagsabend*, Frankfurt, 1860.

⁵³Hebrew title סדר העבודה 1st edition 1860; 2nd edition 1882.

⁵⁴Stein's *Mein Dienst-Verhältniss*, Frankfort A. M., 1861, pp. 43-44. See particularly *Der Israelitische Volkslehrer*, Vol. 5, 178 ff.

⁵⁵Thus, although in his preface he states that prayers reflecting the priestly cult and national restoration will be omitted, nevertheless in the *ברכת המזון* he retains the formula *ובנה ירושלים* again, he has *הרחמו הוא יקום לנו סכת דוד הנפלת* also *וזכרון משיח בן דוד עבדיך* cf. the seven benedictions of his form of wedding ceremony. In the *מוסף של שבת ראש חדש* there is mention of the old sacrifices and offerings. These few examples must suffice. The second edition of the Prayer Book (1882) has many changes and corrects most of these inconsistencies, but a few persist, nevertheless.

⁵⁶Conference Year Book, Vol. XX, pp. 269-273.

⁵⁷One of the peculiarities of Stein's Prayer Book (1st edition) is the fact that alongside of a revised form of certain traditional prayers in Hebrew, the older form is also printed in smaller type for the satisfaction of the more conservatively inclined.

the German element is very small, in Stein's, the prayers are translated throughout and original prayers and special services for the festivals are introduced, together with poetic paraphrases of the Psalms and versification of other parts of the liturgy. The whole last half of the volume is a "golden treasury" of religious poetry,—lyrics, chorals, hymns, meditations—most of them the outpourings, simple and spontaneous, of a rich spiritual nature and a fertile mind, and are expressive of nearly every mood of the devout heart and aspiring soul.⁵⁸

THE NEW TEMPLE.

March 1860 saw the final consummation of Stein's fondest desire. Almost from the beginning of his Frankfort ministry, he had pleaded for a new synagogue, urging that with the enthusiasm generated in such a communal work and in the environment of a new House of God, it would be easier to carry out harmoniously the desired reforms.⁵⁹ At last his arguments and appeals bore fruit and the splendid Temple became a reality.⁶⁰

But alas, the day which Stein had anticipated as his day of holiest joy, became one of intense bitterness and disappointment.⁶¹ In his dedication sermon on "memories and hopes" he touched on Israel's past sufferings, referring also to some of the sad associations of even Frankfort itself for the Jew.⁶² Members of the Senate and other high German officials being present, the apologetic oversensitiveness of the Jew for the Goy expressed itself in the congregation's damning their rabbi as almost guilty of the unpardonable sin.⁶³

⁵⁸Stein often takes the central thought of the traditional prayers and with that as a keynote composes a special religious lyric. The *Allg. Zeit.* p. 624 Vol. 46 gives a very complimentary review of Stein's Prayer Book, praising especially its beauty and simplicity of German diction as well as its true warmth and inwardness.

⁵⁹*Mein Dienst-Verhältniss zum Israelitischen Gemeinde-Vorstande zu Frankfurt a. M.* (Frankfurt A. M., 1861), p. 11.

⁶⁰*Ibid.*, pp. 40-41.

⁶¹*Ibid.*, p. 48.

⁶²*Der Israelitische Volkslehrer*, Vol. X., pp. 124-129; also pp. 156-157.

⁶³*Allg. Zeit.* year 1860, p. 548. Stein's *Mein Dienst-Verhältniss*, pp. 48-49.

Reading the sermon over dispassionately, I personally find it somewhat difficult to understand why it should have been so unsparingly condemned, for the darker past was delineated only as a contrast to the bright and hopeful present. But of course, cold print does not allow us to gauge the intangible elements of crowd psychology which at the moment determined the impression of the spoken word. At any rate, justified or not, the general judgment was against the sermon, and Stein sadly tells us that even his best friends seemed to avert their gaze.⁶⁴

THE ISSUES BETWEEN STEIN AND HIS BOARD.

It is sometimes wrongly stated⁶⁵ that this hapless affair was the cause of Stein's disagreement with his board of trustees, which led to his resignation two years later. The fact is that the trouble was of long standing. Perhaps, if the sermon had been a signal, popular triumph it might have reacted favorably on the other mooted points. As it was however, it simply became an additional irritant in an already strained situation.

The real issues are clear enough. But in all controversy the determining factors are often, not so much the original issues involved, as the personal animus, the petty incidentals, the accidental variations, so to speak, which, though by-products, become as in biology, the origin of new species.

We can not enter upon the matter except in the most general way.⁶⁶ The predisposing cause was in the antagonism, latent and open, between the two extreme parties. The exciting cause was the "Articles of Instruction" imposed upon the associate rabbi,⁶⁷ which articles making due allowance for their original purpose were con-

⁶⁴Mein Dienst-Verhältniss, p. 49.

⁶⁵Even in the excellent little article on Stein by Dr. K. Kohler, (American Israelite, Nov. 3, 1911) there is this misapprehension.

⁶⁶Stein sets forth his side of the story (and it is indeed a sad narrative of inward and outward struggle) in a special brochure entitled "Mein Dienst-Verhältniss zum Israelitischen Gemeinde-Vorstande zu Frankfurt A. M." (Frankfurt A. M., 1861). The other side is reflected in a succession of articles written with considerable animus by Raphael Kirchheim (Allg. Zeit. Vol. 20, p. 258 ff. and p. 367 ff.; Vol. 22, p. 78 ff.)

⁶⁷Mein Dienst-Verhältniss Appendices A. & B., pp. 60-63.

stituted to tie the rabbi, hand and foot, and deliver him into the power of the Board, if the Board should be disposed to enforce the conditions to the letter.

Stein from the very start disapproved of the instructions, and accepted them only in the expectation that in practice they would work out differently, and that mutual affection and trust would break down all barriers. Besides, he thought they would apply, at the worst, only as long as he was associate-rabbi.⁶⁸ Again and again thereafter he sought for a different arrangement, each time being put off with promises. At length the issues concentrated in two demands by Stein.

First he demanded some official recognition in the affairs of the Philanthropin School.⁶⁹ As spiritual guide of the congregation he justly contended that he should be given some opportunity to come in living contact with the youth who were to be the future congregation, especially since the Philanthropin was the Congregational School and undertook not simply the secular but the religious instruction of the boys and girls even conducting regular confirmation services.⁷⁰ However, the controlling factors on the Board of the Philanthropin were, as it happened, the erstwhile members of the Society of the Friends of Reform and their influence nullified Stein's efforts in this direction.⁷¹ It was I believe in great measure here, as in similar instances to-day, a case of ambitious, able laymen using a charitable, educational, or fraternal organization as a medium whereby to contest communal leadership with the rabbi.

The second of Stein's demands was that, when purely religious matters were before the Board for decision, he should have the privilege of being present. After overtures and interchanges protracted over many months this point was finally conceded to Stein. But imagine Stein's chagrin, when at his first meeting of this character, having presented certain important matters before the Board, he

⁶⁸Ibid., p. 5.

⁶⁹See Philipson's, *The Reform Movement in Judaism*, pp. 149-153; also *Jewish Encyclopedia* under title of Philanthropin School, for an account of this institution.

⁷⁰Stein's *Mein Dienst-Verhältniss*, pp. 30-31. *Allg. Zeit.* Vol. 20, p. 258 ff.; Vol. 22, p. 78 ff.

⁷¹*Mein Dienst-Verhältniss*, p. 35 ff.

was excused with formal thanks,⁷² being told that the Board would reserve its discussion and decision for executive session. This procedure rendered all that Stein had been contending for practically null and void. The issue, then⁷³ culminated in an ultimatum, and Stein being unwilling to take shadow for substance, sent in his resignation.⁷⁴

That, in its general principles, Stein's position was right⁷⁵ can not, it seems to me, be gainsaid, and it is somewhat strange, therefore, that Geiger should have urged Stein to yield and on Stein's positive refusal, himself have accepted the call. The affair became a cause celebre. Far be it from me, however, to take up the innuendoes of the anonymous pamphlets which it called forth.⁷⁶ The whole circumstance was unfortunate and the less said of it the better. Stein himself, writing later,⁷⁷ says he thanks God that he cherishes no bitterness in his heart either against those who rendered his position so difficult at the first, or prevented his reinstatement later.⁷⁸

HIS LATER ACTIVITIES.

The remaining years until Stein's death, December 2, 1882, were years of semi-retirement.⁷⁹ For some time he served as rabbi of the Emanuel West End Union, made up mainly of American families, among whom his work was most congenial.⁸⁰ He had a great admiration for America and things American, hailing America as

⁷²Ibid., pp. 51, 52.

⁷³Ibid., 56, 57.

⁷⁴Allg. Zeit. Vol. 26, p. 406 ff.

⁷⁵Allg. Zeit. Vol. 25, p. 657. Philippson has a splendid editorial on the issues involved, under the title Rabbi and Congregation.

⁷⁶Dr. Geiger's departure from Breslau to Frankfurt, Breslau, 1862.

⁷⁷Die Schrift des Lebens, Vol. I, p. 15, sec. 40.

⁷⁸Allg. Zeit. year 1863, p. 169 tells of the petition signed by 260 heads of families requesting Stein's re-instatement, which petition was rejected by the Board of Trustees; also that these families contemplated forming a congregation of their own with Stein at the head.

⁷⁹Stein took no part in the great Synods of 1869-71. For a while he was at the head of a Young Ladies' Seminary, which he founded. (Allg. Zeit. Vol. 26, p. 657).

⁸⁰Introd. p. 1, Aus dem Westen (Mannheim, 1875).

the promised land for democracy and religion, and in this spirit" contrasts, in splendid verse, its vigorous freedom with the enfeebled powers and tradition-ridden spirit of outworn Europe.

HIS LITERARY PRODUCTIONS.

Most of his time was given to indefatigable literary activities and a succession of notable works, prose and poetry, came from his fluent pen. Only a few can be touched upon in passing, the rest being indicated in the notes.⁸² His volume, "Morgenländische Bilder in Abendländischem Rahmen," utilizes the treasures of the Aggada and in flowing narrative verse, with no attempt at over-elaboration, brings out very attractively in most cases the elusive suggestiveness and ethical richness of the original.⁸³ Especially good is his rapid, few-line sketch of the Halacha and Aggada, in the Rabbi Akiba cycle of this volume.

THE DRAMAS.

Stein's plays show considerable mastery of blank verse and dramatic technic. Two of these deserve particular mention.⁸⁴ The first is "Die Hasmonäer," which in its fine action and characterization, in the sweep of its elevated diction and in its expression of impassioned religious patriotism, stands out, despite certain elements with which exacting critics may find fault, as a noble, loving tribute by a gifted son of Israel, to one of the most glorious chapters of Israel's glorious history.

⁸²Haus Ehrlich, Leipzig, 1863, 2nd act, last scene; Allg. Zeit, 1903, pp. 428-438.

⁸³Friedrich Rückert's Leben und Dichten (1866); Orient and Occident (1866); Rede beim Fichtejubiläum, 1862; Der Kampf des Lebens, 1870; Aus dem Westen (1875); Die Hasmonäer (1859); Der Knabenraub von Carpentras (1862); Haus Ehrlich (1863); Des Dichter's Weihe, (1864); Das Parlament des Volksgetränke, 1862; Sinai, 1868; Die Schrift des Lebens, Vols. I & II. (1872-1873), Vol. (III) 1910. Morgenländische Bilder in Abendländischem Rahmen, 1885.

⁸³Allg. Zeit. yr. 1885, p. 271 has a very favorable review of this volume.

⁸⁴Both Die Hasmonäer and Haus Ehrlich were successfully played at Mannheim.

The other play I have in mind is "Haus Ehrlich," also a poetic drama, in which Stein sets himself to represent the interplay of tendencies and personalities, in their light and shadow, at the dawn of the new era of enlightenment in a typical Jewish community.⁸⁵ It is to be regretted that time and space are lacking to discuss this very interesting and more than creditable drama for, incarnated in living men and women, it makes most vivid and real the ideals, the strivings, the enthusiasms, the gropings, the half-truths, the traditions, the ceremonials, the passions and the antagonisms of the transition period.

DIE SCHRIFT DES LEBENS.

I come now to what can be only an all too brief characterization of Stein's most important work in prose, "Die Schrift des Lebens," the product of the matured thinking and leisure of his later years. To its composition he gave himself as to a consecration. It was his way of fulfilling his divine call, when he could no longer follow his rabbinical calling. His hope and desire was to awaken in the mind and heart of the Jew, amid the passing of traditions and a growing indifference a knowledge of and love for Judaism, by presenting in popular form the content and spirit of our historic religion, as expressed in "Doctrine, Ceremonial, and Ethics."⁸⁶

His method in the first part is not that of systematic theology, with its categories and dialects—nay, but a flesh and blood presentation, so to speak, of the great fundamentals of the faith relating to God and man. Its thought-content sweeps along surcharged with an impassioned eloquence, appealing not so much to Reason as to reasons deeper than Reason. Throughout, there is a wealth of homiletical material, of poetic inspiration, and spiritual insight. And so, even though not infrequently fanciful allegorizations and strained symbolisms are set forth soberly as literal truth⁸⁷ one can

⁸⁵Preface to the play, opening two paragraphs.

⁸⁶Schrift des Lebens, Vol. I, pp. 18-29.

⁸⁷Thus (page 301, paragraph 335) he translates עברי as Der Mensch des Ueberganges, representative of the pioneer progressive spirit, pushing ever beyond the boundaries, cf. p. 301, sec. 234; p. 302, sec. 236; p. 296, sec. 224. All these references are to Vol. I, Die Schrift des Lebens.

not escape the contagion of their fine fervor and faith nor miss their imaginative suggestiveness.

Essentially the same characteristics show themselves in the third part, published only last year from among Stein's literary remains.⁸⁸ Here we have displayed the richest gems of Jewish ethics, flashing forth their brilliancy from the manifold facets of apothegm, tropes maxims, parables, allegories. These patiently dug from the inexhaustible mines of Bible, Talmud and Midrash are shown off to fine advantage through the rather artistic setting, which Stein gives them.

I have purposely left the discussion of the middle volume of "*Die Schrift des Lebens*" last, for it carries us into the resounding arena of the Reform Movement. The authority of the Talmud, the later trend of legalism and orthodox practice, Cabbalism, rationalism, the progressive issues and conflicting claims of new and old, in a word the whole compass of Ancient, Medieval, and modern Jewish Law and Life are here taken up by Stein. And though his work may not, on the one hand, have the scientific scholarship of a Löw, nor, on the other hand, sound forth the clarion proclamation tone of a constructive theologian like Geiger, nevertheless high tribute must be paid to its wide and sound knowledge, its excellent utilization of sources, its clear grasp of essential principles and its high skill in popular exposition and argumentation.

Stein's watchword is *Klarheit und Wahrheit*.⁸⁹ A fixed, final code, whose arbitrary prescriptions must not be questioned is against reason and conscience. Judaism, he recognizes of course, is and must ever be a religion of Law—law as the sanctification of life by the discipline of moral habits and religious duties, but not law, as expressed by tomes upon tomes of legalistic enactment based upon inverted and oft perverted hermeneutics.⁹⁰ The demand of blind obedience to a cult is as much slavery as the demand of

⁸⁸*Liberales, Judenthum* (Monatschrift) Nov., 1910, pp. 259-261, contains an excellent review of this last volume.

⁸⁹Vol. II, pp. 32-57, espec. top of p. 34; also page 20.

⁹⁰*Ibid.*, pp. 3-11. See particularly concluding sentence parag. 60, page 49; Vol. II.

blind faith in a creed.⁹¹ The requirements of religion must be clear in themselves, and should not need commentary upon commentary by expert theologians.⁹² Very acute in his observation that though Phariseism started out with the lofty principle that all people are priests it ultimately defeated its own purpose by making the people dependent upon the doctors of the Law.⁹³ Stein, no more than any of the leaders of the Reform, was a Kareite, or an enemy of the Talmud; and with all his strong criticism of the pilpulism and externalism of the Talmud, he praises warmly its keen intellectuality and high purpose to preserve Judaism.⁹⁴ Following Geiger, he recognizes that the principle of Oral Law represents progress⁹⁵; that indeed, there has always been progress in Judaism; but, unfortunately the later rabbinic interpretation and application of Oral Law led to its petrification.⁹⁶ "The true Oral Law," says Stein, "in its historical and natural sense, is the living word of the religious leaders and teachers of all times, whose inherent authority and responsibility it is to interpret traditions according to the light and life of their age."⁹⁷ This brief survey must suffice as an indication of Stein's general standpoints as expressed in "Die Schrift des Lebens."

STEIN AS PREACHER.

A couple of volumes of sermons⁹⁸ belong to these later years, and accordingly a few words may be in place here regarding Stein, as preacher. His pulpit gifts were all of a high order⁹⁹; a beautifully modulated voice and winsome presence being joined to the possession of a noble simplicity both of diction and sermon-structure.

⁹¹Ibid., p. 19, sec. 25. Cf. however *ibid.*, p. 126, where he distinguishes between the pressure of cult and the pressure of creed—the former only separating men externally, the latter separating them internally.

⁹²Ibid., p. 32, sec. 45.

⁹³Ibid., p. 464, article VIII. Read particularly paragraph 26, pp. 19, 20 of Vol. II.

⁹⁴Ibid., p. 71, sec. 120; p. 273; secs. 384, 385.

⁹⁵Ibid., p. 119, sec. 184 & ff.

⁹⁶Ibid., p. 156, sec. 239.

⁹⁷Ibid., p. 464, article IV; also *ibid.*, p. 155, sec. 238-239; p. 212, sec. 306.

⁹⁸*Der Kampf des Lebens*, 1870; *Aus dem Westen*, (1875).

⁹⁹*Der Orient*, 1844, under date of May 24.

ture, as well as of a rich thought-content, beautiful by a wealth of homiletic aptness. Nevertheless it is interesting to note, Stein himself confesses that even after twenty-five or thirty years of public-speaking he never ascended his pulpit without an inner palpitation and sense of stress. He always carefully wrote out his material.¹⁰⁰ The poet pervades all sermons revealed not so much through the use of flowery language as through lyric intensity of utterance and the imaginative insight into text values. This will no doubt explain his fondness for, and fine ability in, creating the succession of sermons in cycles and series—all growing out of one central idea.¹⁰¹

HIS PERMANENT PLACE.

I must, however, hurry on to my conclusion. It is perhaps futile, if not foolish, to speculate on what a man might have been and done, if he had lived in a different time and place. Nevertheless, after studying Stein's life and works, I can not help but feel how much better it would have been, if a more propitious Fortune had put the period of his activities after the issues had been fought out and won, rather than in the very thick of the fight. Not that Stein was not heart and soul for the principles of Reform; not that he did not, by tongue and pen and actual life, do much to promote the cause; not that he did not give a large measure of service and self sacrifice. But though his learning was extensive and thorough; though he had a fine mind and power of expression, yet his was not the endowment or genius of the critic-historian, the reconstructive theologian, or the practical organizer, which qualifications answered more immediately to the needs of the Reform program. He was par excellence the preacher-poet, a man of deep, spiritual nature and wide sympathies—one who needed for the best unfoldment of his powers and influence not a time distracted by the conflicts of dietary laws, the reform of

¹⁰⁰Die Schrift des Lebens, Vol. I, p. 13.

¹⁰¹Der Kampf des Lebens, 1870; Der Mensch im Lichte der Religion; die Heimkehr des Sohnes; Die Creation; Seele, wohin schausst du,—these are only a few of his sermons in cycles of five and seven. All except the first mentioned (which is a separately published booklet) appeared in the different numbers of Der Israelitische Volkslehrer, 1850-1860.

the ritual and all the petty personalities and antagonisms of a transition period; but a time open to a message of the eternal religious values.

Stein himself seems to feel this. No one can read the self-revelatory opening chapters of his "Schrift des Lebens" without feeling through them all a wistfulness and regretfulness,¹⁰² a yearning for inner harmony, a whisper, as it were, of two voices, of "Zwiespalt in sich and Zwietracht um sich."¹⁰³ This makes Stein only all the more dear to us. Pascal has said, "It is refreshing to read, expecting to learn an author, and instead finding a man." This has been my experience with Leopold Stein. In the back of poem and drama, sermon and theological treatise, is the gracious, benignant spirit, the loving, loyal personality—warm in sympathies, clear in outlook, fair in attitude—a true man and a faithful servant of God.

¹⁰²Cf. the eloquent passage in the Introd. to Stein's Transl. of Gabirol's כסדר מכוה:—As if awakening from a beautiful dream, in which angels come down to him and stars play with him, man now from his little habitation looks out upon an eternal ocean of worlds and does not dare venture a voyage to discover its bounds. True the heavens and these worlds and the stars reveal to his more piercing vision more of the Divine Majesty; but not more in that trustful childlike spirit, but rather as one talks to a man who with his own hand has broken the playthings of his childhood.

¹⁰³(f. Matthew Arnold's Stanzas from the Grand Chartreuse.

"Wandering between two worlds,—one dead
The other powerless to be born!"

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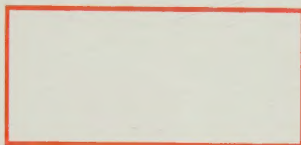
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